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Christian Healing

Healing & Prosperity Thoughts

74042 V.181 1941/12

TO BE USED FROM

JULY 20 to AUGUST 19

Healing: In all my thoughts and words I acknowledge God to be the source of my life, and I am blessed with vigorous health.

AT NINE P. M. EACH DAY CLOSE YOUR EYES AND REPEAT FOR FIFTEEN MINUTES SILENTLY, AND TRY TO REALIZE SPIRITUALLY, THIS HEALING THOUGHT.

Prosperity: The spirit of honesty, industry, and efficiency is now expressed in me, and I am in all ways prospered.

AT TWELVE NOON EACH DAY REPEAT FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY, THIS PROSPERITY THOUGHT.

(For an explanation of these thoughts turn to next page.)

UNITY

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UNITY

Devoted to Christian Healing

CHARLES FILLMORE, *Editor* — GEORGE E. CARPENTER, *Associate Editor*

VOLUME 101 — JULY, 1944 — NUMBER 1

Health and Prosperity

CHARLES FILLMORE

WHEN NICODEMUS, the learned Pharisee, was perplexed at Jesus' telling him that he must be born again before he could enter into the kingdom of heaven, he was given a definition of Spirit that holds good in both the Hebrew and Greek. Jesus compared the Spirit to the wind, or air, and no better illustration can be found anywhere. Science tells of the oxygen, hydrogen, and nitrogen of common air but says nothing of the vitalizing energy that quickens the life flow when that air is pumped into the lungs. It is the inflow of air into the infant that makes life manifest—even mechanical manipulation may invite the subtle "air spirit" to quicken the inanimate flesh.

The fact that Spirit and air are closely related reveals one of the most obvious, yet least understood bridges between the physical and the spiritual realms. Jesus cultivated the Spirit within the air; He breathed and it became Holy Spirit. "He breathed on them, and said unto them, Receive ye the Holy Spirit."

This act on the part of Jesus shows the intimate

relation between the word and the breath. Singers are taught to "breathe" from the abdomen as well as from the lungs. This gives them the sustaining breath. Hindu yogis have a system of discipline that arouses an abdominal "breath" which, it is claimed, develops the soul. Those who have not cleansed their conscious mind of selfishness are warned not to attempt this break into the subconscious. They may arouse soul forces that they are not able to control.

Jesus had purified His soul and made contact with Spirit until His word and the holy breath were one. He had power to impart this life-giving Spirit to others, and those who are open and receptive can get it and in turn have an insight and spiritual ability like the Master's.

The Adam man was quickened with life by the breath of Jehovah, and what was in the beginning is now; consequently we all live primarily from the in-breathing of Jehovah, the omnipresent Spirit-man.

It is natural for man to contact this great storehouse of life and be continually vitalized; but the multiplied distractions of the external consciousness turn man's attention away from this source of vitality and so he lives in the realm of effects. This is why God so often reveals Himself to those who dwell alone with nature —Abraham, Moses, Job—rather than to the busy man of affairs. In his desert home the soul of Job was opened and he saw:

"The Spirit of God hath made me,
And the breath of the Almighty giveth me life."

The reason Unity teachers insist upon affirmations including the word "Spirit" is that no higher ideal can be imagined or incorporated into a decree. Our decrees are mind forces that we project ahead of every achieve-

ment. "Thou shalt also decree a thing, and it shall be established unto thee" is the statement of a law that holds good on every plane of consciousness. When the decree is made in the name of personal power it has a limited scope of action. When made by someone like an African witch doctor and his wizards, who has faith in the obedience of the spirits of the air, it scares the superstitious and they obey.

But when Jesus, the man in God consciousness, decrees, "The words that I have spoken unto you are spirit, and are life," He gives creative capacity to His words and they lay hold of all the forces necessary to the fulfillment of His ideals.

Paul admonishes us, "Brethren, be ye imitators together of me." Few of us however could stand up and do the work he did despite handicaps. In his letter to the Philippians he enumerates a few of his handicaps, omitting his physical disabilities. Objectively he was a poor specimen to send out as a representative of the greatest message ever given by God to mankind.

The question of how a man with Paul's background ever accomplished the work he did has been often asked, and the stock answer is that Christ inspired him. But there was more than Christ's inspiration; there was the constant affirmation by Paul that he had the mind of Christ. "I can do all things in him that strengtheneth me."

The history of Christianity shows that its followers have been successful in demonstrating its principles just to the extent that they have been faithful in applying the power of their words and prayers to the achievement of their ideals. All words are primarily spiritual and have their source in the one Spirit. Mankind having lost the awareness of this primal fact must re-

gain it; which they do by not only mentally realizing it but also by affirming with Paul that the same Spirit that raised Christ from the dead also quickens them.

Isaiah makes an all-time promise to Truth seekers: "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto Jehovah . . . so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Those who have in their thoughts ignored Jehovah are urgently invited to return to the Master thinker and have their words revitalized and recharged with creative power.

The "lost word" about which there is much speculation among students of the occult is found in the inner consciousness by those who exalt their thoughts to the Christ level.

The spiritualization of the word spoken in the name of Jesus Christ is the common experience among those who give themselves up to the will of the Spirit. All Christian healers testify to the exaltation that comes over them when they proclaim words founded in Spirit, and they are often amazed at the results. Paul says that the Lord Jesus stood beside his bed and told him that he must go to Rome. This definite guidance was not peculiar to the great apostle but is the common experience of those who are working in the name of the Master. The idea that Jesus has gone to heaven and left His work to His ministry while He basks in the sunshine of God's throne is a fallacy. The "heavens" are the supermind realms of this earth. Here Jesus lives and works in His resurrected body. He is in direct contact with all who seek Him and are striving to live the life He taught.

Holding the Spiritual Front

WINGS FOR THE SPIRIT

KATHRYN SANDERS RIEDER

Part One

TODAY OUR most ardent desire is for peace and order throughout the earth. As never before we are seeking ways to bring it about quickly. We hear it in the voices of those who speak. We read it between the lines in letters from those in the services. We see it on the faces of those who work and wait. Everywhere there is the increasing consciousness that our first concern must be to hold the spiritual front. More and more it emerges as the supreme defense that undergirds our whole effort toward a better world.

It is strange that we should look everywhere but to the power within us. No matter how much we have neglected it, this living spirit of power and beauty, remains, waiting for us to give it wings. It longs to burst the bonds of fear and doubt and limitation with which we have encumbered it, to lift us to a new level of living.

In the life of each person holding the spiritual front begins with his desire to understand the powerful forces within himself. We are told in Genesis that as God gave life to man he "became a living soul." Paul spoke of the body as "a temple of the Holy Spirit." Thousands are acknowledging that whatever good we find in ourselves is a part of our spiritual nature in process of manifestation. They see that the body is often a replica of the health of the spirit within.

Millions who never before thought seriously of their spiritual nature are realizing that spiritual life is not something mystic or ethereal apart from everyday activity, but a power and force that we need desperately to understand. They have taken the first step, that of recognizing the need to grow in spirit. Keen desire for spiritual growth is a golden prayer that will not go unanswered.

Holding the spiritual front is not a new problem. How Fra Giovanni must have helped his friend to solve it when he wrote at Christmas time in 1513:

"I salute you. I am your friend, and my love for you goes deep. There is nothing I can give you which you have not got: but there is much, very much, that while I cannot give it, you can take. . . . Take heaven! No peace lies in the future which is not hidden in this precious little instant. Take peace! The gloom of the world is but a shadow. Behind it yet within our reach is joy. There is radiance and glory in the darkness, could we but see, and to see we have only to look. I beseech you to look. Life is so generous a giver, but we, judging its gifts by their coverings, cast them away as ugly or heavy or hard. Remove the covering and you will find beneath it a living splendor, woven of love, by wisdom, with power. Welcome it, grasp it, and you touch the angel's hand that brings it to you. Everything we call a trial, a sorrow, or a duty, believe me, that angel's hand is there; the gift is there, and the wonder of an overshadowing presence. Our joys too: be not content with them as joys. They too conceal diviner gifts. Life is so full of meaning and purpose, so full of beauty beneath its covering that you will find earth but cloaks your heaven. Courage then to claim it: that is all! But courage you have; and the knowledge that

we are pilgrims together, wending through unknown country our way home. And so at this Christmas time I greet you. Not quite as the world sends greetings, but with profound esteem and with the prayer that for you now and forever the day breaks and the shadows flee away."

We know that it is the spiritual that determines the material. We recall the vision of Ezekiel. Even as he looked out over the valley of dry bones Ezekiel heard God's promise "I will put my Spirit in you, and ye shall live."

Give the spiritual adequate place in your thoughts. Give it time in your thoughts. Time is needed to give wings to such a wonderful gift. It may be time in the morning, before the day's duties begin. It may be time given the last thing before you close your eyes in sleep. Or you may carry a thought with you all day. Only you can answer. But more and more people are turning to a half hour of sabbath meditation, when in the sanctuary of their soul they quietly turn their thoughts to the ineffable light of the spirit God has placed within, simply acknowledging its wonders at work in their life. Honestly, earnestly seeking, truly, joyously working, they experience a new force at work, directing their life.

For today's call is for men and women to come forth as triumphant spirits. As the husks of luxury and comfort drop away as goals, the inner treasure and joy and blessing stands revealed. By sheer necessity we have put aside much that is trivial to claim the higher value. The true issues of life stand out in bold relief against the background of all we will do to cherish them. They are freedom, justice, and the rights of the oppressed. Above the tumult the spiritual qualities rise

indestructible. The common man rises with unexpected heroism to champion the spiritual values.

Enlarge your view to include what you can do for others. We give wings to the spirit when we think in terms of what we can do for all people, not just for ourselves. Many who were separated from loved ones by the war found the solution of their personal need in plunging into work that helped the country's effort. Time was too precious to waste in sadness. They must write gay letters to cheer their loved ones. They must knit and roll bandages and sell bonds and take an extra job. Their hearts seemed to grow large enough to enable them to think and live in terms of the common good.

Trust the growth of spirit to be adequate to your needs. As never before we are assuming responsibility and discharging it the best we can. We are asked to add to already full days. We are asked for advice in matters that seem beyond our wisdom. We are called on to shape a policy without any precedent to guide us. In all these situations we are guided by an inner wisdom. Calmly we weigh the issues; sincerely we give the opinion asked. We go ahead to justify the confidence that has been placed in us and begin by trusting the spiritual growth within.

Mrs. Craig found this to be the answer when her husband enlisted suddenly, leaving her to make her own way and to care for the large house. "I have all the inner resources I need," she told herself steadily. "With God's help I can avoid bitterness toward my husband, and I can prove myself worthy." She looked about the neighborhood and saw the neglected children, the worried mothers, and suddenly saw how much she could do for them. Trusting God wholeheartedly

for guidance, she announced that she would open her home as a day nursery.

Help in starting it came from seemingly miraculous quarters. She was able to study at night at a local university and thus bring her methods up to date. Some of the mothers made nursery furniture and toys. Others sent picture books and magazines. There was a large response when she was ready to accept the children. The nursery was so successful that she soon had two assistants. It made a new person of Mrs. Craig, a confident, busy, useful citizen.

Do you see your life as the unfolding of a plan? Young people begin with many dreams, but as the years pass these are sometimes forgotten. This is all wrong. Each year has its special benefits, its special opportunities. We ought to cling to our dreams, looking hopefully, confidently toward the realization of many of them.

Begin now to set aside those habits which keep the spirit from soaring. Complaining, searching for flaws; doubting, thinking our happiness depends on a certain thing—all these things need to be shed as the butterfly sheds its useless cocoon.

Mr. Andrews talked about his troubles constantly. Friends listened sympathetically at first, thinking it might do him good to tell about it and forget it. But he did not forget it. The story became longer with each repetition, Mr. Andrews more excited and miserable.

Finally one courageous friend tried to help him. "Why don't you try keeping all your troubles to yourself for a month? Don't tell anyone about them. Try not to think about them. I believe it will help you."

Mr. Andrew's lips tightened as he stared at the man who had been the friend of a lifetime. Certainly he had

too much pride to discuss the matter if people considered him a nuisance. As the days passed he was considerably surprised to see that he had been overlooking some very pleasant things in his life. He wandered from yard to yard giving help and advice to the victory gardeners. Slowly he forgave his friend for his blunt advice. He came to have less and less desire to talk about trouble that was past. One day he thanked the friend and admitted that he was happy again because he had followed the friend's suggestion.

Try putting Truth to work in your life. See that it is more than a matter of intellectual acceptance. Use it this day to make your life the expression of a spiritual understanding. If it makes you more hopeful, more appreciative of your blessings, it has begun to act. As you use it its power expands and grows, just as yeast quickens the action in the doughy mass that is to be bread. As we seek this spiritual growth it colors all our thinking, replacing unworthy views with forward-looking affirmation of infinite good.

Feel the promise in change. While living well in the present know that it is not the last word to be said. Understand that great things are yet to be. Something to look forward to seems to be the element lacking in so many lives. Spiritual growth teaches us that this lack does not exist. It enables us to see that living today to the full is the finest preparation for the good that is prepared for us tomorrow.

Perhaps the deep joy that accompanies work well done will be your way of beginning to give wings to your spirit. This is a true attitude, not a pretense. Thousands of important events here and far away are shaping our life according to new patterns. We may discover the joy of anticipating our good.

Feel spiritual power as an impetus to new, eager life. With it comes release from your dead yesterdays. Turn to the spiritual life of Jesus of Nazareth. Study His way of victorious living. He showed that it did not much matter where a person was; he could still do his good work and know serenity in living.

Take the assurance that you can give wings to your spirit. As you seek you will find the power of the spirit to soar above the valley of dry bones. Like Ezekiel you will experience the fulfillment of the vibrant promise "I will put my Spirit in you, and ye shall live."

To Be Continued

"Thy Will Be Done"

Della Adams Leitner

How I once feared to pray, "Thy will,"
Believing there could be
Sorrow or ill or pain or woe
That God had meant for me.

But now with clear, envisioned sight
And understanding heart,
I know that only good to me
God wishes to impart.

I've come to know this precious truth:
His law works for the best;
My part is but to harmonize
And leave to Him the rest.

I seek to do His will, and then
"Thy will" becomes to me
A precious refuge, where I dwell
In calm security.

The Usurper

A PERSONAL EXPERIENCE

CLAIRE COOPER

ALL DAY I was busy and happy, for after vacationing for two weeks in the mountains at Seigler Hot Springs, taking the baths and enjoying a much needed rest from his work, my husband was to return that night.

Our small apartment was spick-and-span. Bright flowers in low vases splashed their colors on tables and desk; I had baked his favorite pie for supper; Wimpy, our cocker spaniel, had been washed, his coat combed and brushed until it shone. Obvious welcome glowed from every nook and cranny. There was nothing for me to do but wait.

At eight o'clock I set the table, fixed the salad vegetables, put the artichokes on to boil.

At nine I thought he must have left the Springs—two hundred miles distant—later than he had planned.

At ten fear began to creep in.

At eleven I tried to think of a safe reason for his long delay, but none came. For in the thirty-five years of our marriage my husband had always kept the promises he made to me. Why had he not kept this one? There was only one reason—he had met with an accident. But even so I knew that he would let me know of it the moment he could reach a telephone. As if in answer to my thoughts the phone rang. Joyfully I ran to it. Wrong number.

At twelve o'clock I was pacing the floor, Wimpy at

my heels. My great fear had transmitted itself to him. His heavy ears, nervously cocked, listened as I was listening to every sound outside. If a car passed or a car door slammed, each of us would pause and listen until it seemed as if our ear drums would crack. But the well-loved step did not come upon the porch.

At one o'clock I knew that my husband was lying unconscious either in a hospital bed or pinned beneath his overturned car. I had been over those narrow winding mountain roads and knew their treachery. Reason whispered, "He is a good driver and a conservative one," but fear, now pushing itself into full command of my senses, shouted, "There are hundreds of reckless drivers on the highways; thousands of weak tires; dozens of drunken drivers every week end." Then my fear-filled mind snapped onto the only seemingly logical solution. Some drunken person had crashed into him and then sneaked off and left my husband to suffer and die.

At two o'clock I called the local police and inquired if they had had any report of an accident from the northern part of the State. No, there had been no report. This was conclusive evidence then that my husband lay at the foot of some steep mountain grade unnoticed by passing motorists. Fearful thoughts pyramided into even more frightful ones. Wimpy whined pitifully. It was evident that my frantic thoughts were so powerful that they had also taken possession of his sensitive canine brain.

At three o'clock I had an idea, although I knew at the outset that it was useless. I would call the Springs to see if my husband had checked out, although I knew that he had. With trembling fingers I dialed long-distance. My teeth chattered as I gave her my call. I listened in—heard San Francisco answer, heard

Calistoga, heard the bell ring and ring and ring at the Springs, heard the Calistoga operator say, "It's a toll station and they have no night service out there." Long-distance relayed the message to me and added: "I'm sorry. I'll try again at six." Three hours! "Father in heaven," I breathed aloud, "how can I endure this agony so long?"

Father in heaven! Father in heaven! My racing senses caught the spoken words. Father in heaven! Sudden brakes slowed my thoughts. Father in heaven! Suddenly I realized that I had completely forgotten my Father in heaven. I, an earnest Truth student, had utterly ignored my ever-present help in time of trouble. Humbly I prayed: "Father forgive me. What shall I do? Help me." The still small voice commanded, "Be still." But how to be still? I knew that I must obey this voice if I expected help, so I began to repeat, "Lovingly in the hands of the Father I place my loved one." Over and over I said it until finally fear was dissolved, until reason was again upon its usurped throne. I stroked Wimpy's ears until his nervousness left, until the little black head dropped tiredly between his paws and he was sound asleep. The act of quieting him helped me immeasurably to shut out all outside sound. I grew very, very quiet, and where I had been listening to each passing car with strained ears, with relaxed ones I now listened for further guidance. Gently and firmly it came, "Fear not, only believe."

At once I changed my thought stream. Where I had muddied and churned it with fearful thoughts I cleared and calmed it with the opposite. Where I had visualized my husband's body crushed and wounded I saw him whole and vibrant. I even saw him playing tennis, a sport he loves very much. Where I had seen

our automobile smashed and crumpled I saw it complete and shining blue. I undressed then and went to bed, full of the sure belief that, wherever he was, my husband was safe in the loving hands of the Father. Immediately I dropped into a sound sleep.

At six o'clock the telephone rang and waked me. Long-distance had tried again to get the Springs with no success. No fear was aroused in me. Instead a logical, sane thought came that I put into effect at once. I called the office girl and asked her if by any chance my husband had phoned the office the day before changing his plans of returning. Drowsily she answered: "Yes, Mrs. Cooper, he wired that he would be a day late and to phone you. I called you, but you were out. I went out last night and completely forgot to call you again. I'm so sorry."

My husband had not failed to keep his promise. Nor had my Father in heaven failed me. It was I who had failed them. For I had let unreasonable fear so usurp my mind that I was completely cut off from reason. Had fear not gained control so early in the evening and cut me off from Truth, I should have thought to phone the office girl many hours earlier and had the assurance of my husband's safety, and I should not have suffered the agony of mind and spirit that I had undergone for hours. I should have taken heed that the "light" in me was not "darkness."

From this unnecessary harrowing experience I learned a deeply spiritual lesson. It will apply to any situation. When fear arises replace this fear with the full knowledge that God is always near. He is as near to an absent loved one as He is to us: in Him we have our being. He is closer to each of us than hands and feet, closer even than breathing.

Our fear for the future is as unfounded as my fear for my husband was. We suffer needlessly when we believe that our world has gone to smash, that God has forsaken His children. Let each of us take heed of the "light" within and "fear not, only believe." Let us change our thought stream: believe that our world is safe, as I saw my husband safe; see victory as shining and complete as I saw our automobile. And it shall come to pass. God has never failed believers, so let us believe in the good, not the evil. The outcome of the belief is up to us. Let us not fail God. If we do not fail Him, it is impossible for Him to fail us. For so it is written.

SEED

Elinor Howland Smith

God speaks
And even flowers hold their breath!
They lift their faces to His smile.
There is no death,
They know!
For though they shed this season's vestments
They cast down
A spark of life
Into the fertile, waiting ground.
Another season in the selfsame place
We see what seems to be
The same sweet face.
And it is true:
That selfsame spark of life,
That bit of God,
Goes on and on and on
In me and you!

Set Ye Up a Standard

L. STEVENS HATFIELD

EVERYONE WHO reads a popular magazine nowadays is confronted by the standards of the merchants who advertise in its pages. If he reads more than one magazine he sees these standards set forth over and over until he is thoroughly familiar with the policy of the merchant handling the product, and when he goes to make his purchases he automatically chooses those with which he is familiar at least by name. As repetition of the thought of the product is stamped on the buyer's mind he chooses the goods almost without effort. So it is with words of Truth. An intelligent repetition of the same ideas and words in the same mind stamps them indelibly in the subconsciousness so that they are instantly available when needed.

In Jeremiah we are told: "Set ye up a standard in the land, blow the trumpet . . . prepare the nations."

What is this standard we are to set up? How can we inform the nations? What does standard mean to a Truth student? Webster says a standard is something established by authority or general consent as a rule, a model, a pattern, or an example.

In Genesis we read: "In the beginning God created the heavens and the earth" and "God saw every thing that he had made, and, behold, it was very good." "And God said, Let us make man in our image, after our likeness." Then we read, "Whatsoever the man [Adam] called every living creature, that was the name thereof." Here perhaps we have the first recorded instance of the ability of man to differ from his creator,

God, to go his own way as an individual for good or ill.

In John we read, "For I have given you an example, that ye also should do as I have done to you." What is this example? Isn't it a standard of good? If God created everything and called it good surely good is the standard we, His children, should pattern after. In I Timothy we find further elucidation: "Be thou an example to them that believe, in word, in manner of life, in love, in faith, in purity." How are we going to live up to this standard? Truth we are told is not a beautiful theory; it is life itself. "Christ also suffered for you, leaving you an example, that ye should follow his steps."

Many persons are of the opinion that because they affirm something to be true it must at once become true, but such is not the case. Affirmation is for the purpose of training men's minds in right habits of thought, but in order to establish a truth it must go beyond words, it must go deeper than words, it must reach our feeling nature. We must speak the word, feel it being established, and then act as though it were accomplished here and now.

Thought and power of thought are not synonymous terms. Thought includes reflection and careful consideration of meanings, a particular development of ideas leading to correct judgment, right understanding, and right living. Few among us give sufficient time for this type of mental exercise. We allow things to upset us. For the most part we are creatures of habit. We dress, we eat, we play, we go about our daily lives almost unconscious of the acts themselves. This is a miraculous device of nature to relegate simple things to the automatic habit realm. It is by this God-given power that the mind is freed to think. We are told that

the great sower of time scatters many seed thoughts in the minds of men, but noise and petty distractions, like the birds in the parable, gather them up before they have time to sprout, to say nothing of bearing the good fruit of high ideas.

One of the seeds that I scatter along my way is the thought that God, the good, is all there is, and occasionally I have to drive away the "birds of the heaven" to save the seed. Not long ago I found myself standing alone on a deserted depot platform in the dark of the night. I was transferring from one train to another on a different road and had walked across a series of railroad tracks and up a rather long, steep hill to the other station, only to find it deserted. I knew the train must be late and that I had a dreary wait ahead of me. I had been through the experience before, and the thought was not a cheerful one.

The one small light in the waiting room did not give sufficient illumination to read by, so I went outside, holding to the thought that as God, the good, is all there is some good must come of this enforced waiting. It was a night of such blackness that I could see no farther than the edge of the board platform in front of the depot. The sky was overcast with clouds, not a star shone through. I felt very small and lonely as I stood there in the dark like a child who suddenly discovers that he is lost. Then in the twinkling of an eye one of the miracles of creation happened. The moon came through some hidden rift in the clouds, full and round and yellow, and under its soft glow the universe around me took on a fairylike appearance. The Missouri River, where it dashed through a narrow canyon far below me, was a dancing band of silver lights and shadows, its booming hushed to gentle music. The little

white houses down in the gulch below the station loomed mistily beautiful. I no longer felt lonely. God, the good, was with me. Only God could so beautify the night. Only good could come of such beauty. As the moon slipped softly behind the clouds, leaving the earth again in Stygian darkness, I breathed a prayer of thankfulness that I had been allowed to witness this miracle of light. I knew that God was beside me in that lonely spot, though I could not see Him, even as the moon was still there in the sky, though I could no longer see it. I was not conscious of time as I stood there in the dark breathing in the cool night air. The tiny station lights winked on. A man's voice called. "You've had a long wait tonight; the train is an hour and a half late." An hour and a half late; I could scarcely believe it. The time had slipped by on wings as I had rested in God's beauty and on His promise that "whatsoever the man [you] called every living creature, that was the name thereof." I had called the waiting good, and so it had been. Whenever I have to wait for anything now I turn at once to God to show me something lovely to take my mind off the delay. It always works.

If you will keep your attention fixed on your standard, on the presence of God, only good can appear in your life. Practice using your standard. Try it on every occasion. Welcome a chance to use it and almost before you are aware of it it will be as hard for you not to use it as it was to use it in the beginning.

Everyone needs to overcome the temptation to see both good and evil and to speak of both as real and true. Only the good can ever be true.

You can spend all your waking hours in prayer. You can ask the Father to help you maintain your

standard until your mind becomes weary with importuning, but unless you have faith in yourself, unless you use that faith to help you hold fast to your standard of good, you will never reach a state of contentment, a state of conscious knowing that God, the good is all there is.

We affirm, "I and the Father are one," but unless we feel the statement to be an unalterable truth we are merely mouthing words.

Anyone who can talk can string words together, but it takes more than this to produce results. It takes belief and faith and feeling that the words one utters are true, are now becoming manifest, before they can be outpictured as concrete, undeniable, established facts in one's body, mind, and affairs.

Merely to dwell in contemplation on high and lofty ideals without being able to reduce them to useful demonstration is mere idealistic thinking, and this alone does not enable one to progress toward spiritual realities.

Many highly intellectual people who make a daily ceremony of denials and affirmations are still outside the kingdom. We are told that we must become as little children. Little children often have keen intuition, but one would scarcely call them intellectual. It takes more than intellect to open the gate to heaven.

Not long ago I was talking to a colored woman who was studying Truth or trying to study it, perhaps I should say, from a book. I asked her what progress she was making, and she said: "Lawsy, honey, I cain't say my intellect is gettin' me anywheres. Books is sure puzzlin'. But when I put away my books and just draw close to God in my mind my spiritual revelation am wonderful."

How many of us need to put away our books for a time and just draw close to God when we have a problem that is puzzling us, when we have an ill to cure, a sense of lack to overcome, a bit of unhappiness to clear away?

When we are confronted with seeming evil in any of its numerous forms, lack, sickness, unhappiness, we should at once ask the question of ourselves, What is my standard for this? Rejecting everything that is limited, distorted, and imperfect and accepting only that which we feel to be perfect in Christ, we shall see the real standard. Seeing it, we must work up to it by lifting our thoughts until they conform to perfection. Jesus gave the one perfect standard for all time when He said, "Be perfect, as your heavenly Father is perfect."

We must form perfect models in thought and look at them continually or we shall never carve them out in a grand and noble life. Let unselfishness, goodness, justice, health, love—the kingdom of heaven—reign within us and sin, disease, and death will diminish until they finally disappear.

Whatever a person prays for or affirms he should begin to express, however feeble his first efforts may seem. All great developments grow from small beginnings. Act your affirmations. Use your power. If it is health you want, act health as nearly as is in your power to do so. Thank God a thousand times a day for your perfect health. Assume a feeling of health. Smile. Be cheerful. Bless your whole body. Think of it as the temple of the living God. See it as radiant with light. Health will—must—come forth as a reality.

One of man's greatest discoveries, one of his greatest surprises, is to find that he can live up to his ideal

once he has set it up as the standard. Most of the bars we beat against are erected by ourselves, bars of fear and want and unhappiness and lack and hate. We put them up, and we can take them down.

If you are in a quandary and do not know what to do next, turn your attention to the thought that God is with you as omnipresent wisdom directing you and showing you just what to do. Don't take the attitude that you hope the divine law will work; know that it is working. Know that God is with you this minute. Lay aside your preconceived ideas so that you can accept the guidance of infinite Mind.

Jesus never claimed any supernatural power. The truths that He taught and practiced are available to all who will follow Him. He did not accept the evidence of the sense man presented to Him as sick, sinful, or sorrowing. His standard was perfection. His vision of man was spiritual, that of a being made in the image and likeness of God.

Man has within him all the understanding, all the wisdom he needs to carry him through life's experiences. His creator and Father placed within him at birth the light of revelation, inspiration, and intuition that is to guide and direct him through every situation he encounters throughout his lifetime. Nothing but his own thinking, speaking, acting, can stand between him and the solution of his problem. If there is a problem, rest assured there is a solution. "Jehovah will be thine everlasting light."

In order to be benefited by a standard you must put it to work, must use it. If your ideal is a joyous life, then joy must be the foundation of your existence. Sadness, or unhappiness, or weariness, or dissatisfaction must give place to joy. Someone has written a jingle

for joy that will vibrate away the deepest gloom if persisted in. It runs like this:

"Joy, joy, joy,
My heart with joy is singing.
Joy, joy, joy,
No mortal can destroy.
My heart's a bit of heaven,
My spirit is the leaven,
My heart is bubbling over with
Joy, joy, joy."

It is a law of the universe that any idea held firmly in the mind comes into manifestation in the body or in the affairs. Hold only good thoughts and only good can appear. If you want health you must cease to think of sickness. If you want plenty you must keep your thoughts off lack. If it is harmony you want, do not think of inharmony. Life is a mirror. It reflects the exact image that is presented to it. The secret of harmony and success and joy and plenty is to concentrate your thoughts upon harmony and success and joy and plenty. Attention is the key to life. What you attend to, what you look at, is what you will bring into your life.

"For Jehovah God, even my God, is with thee; he will not fail thee, nor forsake thee."

"For I will give you a mouth and wisdom, which all your adversaries shall not be able to withstand or to gainsay."

"I am the light of the world: he that followeth me shall not walk in the darkness, but shall have the light of life."

"Prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough *to receive it.*"

From Bondage to Victory

SHELDON SHEPARD

"WRETCHED MAN that I am! who shall deliver me out of the body of this death?" Paul must have been in a state as bad as our worst blue moods when he made that complaint. It burst from his burdened heart after he had been a Christian missionary for more than twenty years, preaching the freedom and joy of the gospel. The despairing cry was written at the very peak of his active life, twelve or fifteen years before his death.

What caused so much trouble? What, after twenty years of Christian experience and leadership, stirred up such a turmoil within him? What could have grip enough on his will and thought to make him cry, "Wretched man that I am"? What was so strong and apparently evil in his life that he would call it "the body of this death"?

We can readily imagine that the greatest blessing that could then have come to Paul would have been freedom from the inner disturbance that caused such misery. To answer his plea for deliverance from what he called "the body of this death" would have been a rich boon. What new liberty would have been granted him if the compulsions had been dissolved that made him do the things he did not want to do and prevented him from doing the things to which his soul aspired!

What was this powerful and destructive force? It was something inside him. He makes that very clear. He declares, "But if what I would not, that I do, it is no more I that do it, but sin which dwelleth in me." In this

confessional chapter Paul maintains that he is all right but that there is a force deep within him that throws him off his chosen track. Something there ruled his appetite, directed his will, broke the power of his resolutions, and tripped his good intentions. When he made a decision he found that his life was dominated by something within him that said: "Oh, no, you don't. I have the helm, and I will steer your course!"

Has not everyone had similar experiences? We too can testify that we do that which we would not and leave undone that which we would do. Every person's life is directed and controlled by an inner power. For better or for worse, this power holds the throttle and the wheel. It carries the pattern for bodily structures and conditions; it carves the channels for the expression of mental traits; it molds character, determines spiritual development, and chooses the circumstances in which the person lives.

This pool of resources controlled by the inner power is the storing place for prejudices, tempers, envy, jealousy, and fear. A person gets angry not because of something that happens but because of the power within him that rears its ugly head and gives orders. Free from the control of this monster, he would meet the situation calmly, rationally, and with undisturbed good will. Even in war the most consistent and lasting drive within him would be the hope of a better world. A person is not afraid because of what happens or what he thinks may happen. He is afraid because of the spirit of fear that is in him.

One need only look about one to see how true is this statement. In every house in a block there may be someone who is afraid, no two of the residents attributing their fears to the same objective cause. One is afraid

of blackouts, another of automobiles, another of storms, another of robbers, another of contagion, and so on. Let us get this clear: No one is afraid because of what is happening or what he fears may happen. He is afraid because of the fear within him.

The same is true—let us say it sympathetically and tenderly—of our sorrows. The design of human living results in the making of strong, tender ties that bind our loved ones tightly to our heart, and then snapping them. We realize this when a child first starts to school and his days are no longer spent in the home and home is not the place to which he turns for information and authority. We feel the pain of the breaking when a youth goes away to college, when a daughter marries, when a young man goes to war. We know its sting when our loved ones slip away from our bodily presence, when voices we loved are stilled, and when hands for whose caress we cared so much touch us no more.

Such is the pattern of human experience. But there is in it no design that we should be dominated by sorrow and loss and that it should hover about in the skies of our heart always casting shadows on our spirit.

We say this in an effort to find the meaning of sorrow in our heart and to let its significance strengthen us. The sorrow that hurts us and does not take its proper place in a corner of our life continues to cast its shadow because of distortion within us. Shall we have the courage to say with Paul, the "sin which dwelleth in me"?

I know we give supposed reasons for all these reactions. We are really ashamed of our prejudices, dislikes, fears, angers, and sorrows, so we try to find sufficient justification for them. We may find one justification that seems to us plausible; perhaps we be-

lieve it is the real cause of our difficulty. When we genuinely believe in the justification we advance we indulge in what the psychologist calls rationalization.

The causes or conditions to which a person points have something to do with his opinions. But none of these is the true cause of his difficulties. Well-balanced persons at his side react differently to the same conditions. The correct explanation is Paul's: "There is something within me that will not let me have victory over prejudices and judge every one on his merits; something within me, wretched person that I am. Who will deliver me from the body of this death of envies, jealousies, dreads, griefs?"

Then Paul provides the solution for the difficulty when he says positively that God will! And in Paul's case God did. For at another time, with his inner driving power rightly directed, Paul faced the world of obstacle and opposition shouting exultingly, "I can do all things in him that strengtheneth me."

Inner power again, but this time recognized as the presence of the Christ, the Spirit of victory! In such moments Paul must have remembered those other experiences and recognized that the grip of the inner power upon his life was but the invitation of the divine to him to recognize something far greater than his own powers and to realize its goodness and beneficence.

So when we find in ourselves anything short of the attainment we seek, the righteousness we want in our life, it calls to us from the deep. Mighty forces begin to stir. Our apparent weakness is a testimony to our strength. Knowing the power of God within, we cease to cry, "Wretched man that I am!" and take up the glad shout "I can do all things in him that strengtheneth me!"

How to Demonstrate

YOU AND HEALTH

STELLA TERRILL MANN

Part Eight

NO MATTER what your health problem may be, your need is the same as that of any other person who is ill. Your need is to be made whole again.

Now there are two ways to accomplish this, a long way and a short way. The short way is not only shorter but more sure and lasting. In order to see why this is true, let us look at the problem closely.

We often think of man as a threefold being: spirit, mind, and body. Of course he is really one, made in the image and likeness of God. This one is perfect. But through free will man may do pretty much as he pleases. In so doing he often makes mistakes and so suffers. That is the way he learns.

A sin is a mistake. When he has committed a sin or made a mistake, man has in effect turned off the beaten and proved path, has refused to let God ideas flow through him; and this refusal, whether willful or intentional or merely a result of ignorance, is reflected in his mind, body, or spirit. Sometimes it is reflected in all three. In any case it is sure to be reflected in his affairs.

A sick person is one who has lost contact with God. When such contact has been lost, the inflow of God as ideas, health, supply, all good things, is to a greater or less extent shut off, at least hampered. If we compare the flow of God ideas to the flow of water we get a

clear picture of what happens. Lack results. The person in whom the flow has been stopped is no longer whole.

You are sick? How are you to be made whole again?

The long way round is to go to a competent and honest physician and have all kinds of tests and examinations made. He will first seek the cause. In looking for the cause he will look into the body, mind, and spirit. He will consider diet, all kinds of personal habits. If still puzzled he may call in a surgeon, a psychologist, or a psychiatrist. For he knows the real cause may be hidden in any one of the three parts of the patient.

Doctors tell us that hospitals house many people who are there only because they are happier being sick than they are being well, a fact that they have not recognized and could not entertain without shock. They are sick in spirit.

People who are sick in spirit have the wrong outlook on life. They are not whole. Such people, say the doctors, have met some problem that whipped them. They get love and attention when ill, feel more important and secure in a hospital bed than in any other place. They are in effect pretending to be children, as this is the only way they know of feeling secure, loved, and happy. These persons have broken contact with God; have lost sight of their real indentity, their perfect self, and the real source of love, health, and security.

Again doctors find much mental illness that is but an illusion behind which the patient hides. Perhaps the patient has met some unpleasant fact and will not face it; within him may be hatred, a desire for revenge, or a deepseated fear. It may be a fear of no life after death

or fear of not enough money to meet bills.

Much illness in the body has been found to be objectified worry or hate or fear of one kind or another. It has been found that such things as stomach ulcer are nothing more nor less than objectified worry. What shall we do in such a case, cut the ulcer out, and let the patient worry himself into acquiring a new one? Or shall we show the patient how to eliminate it by again contacting God, by again letting God ideas flow through him, and by ruling his every thought and life and act and outlook, that is, by praying? For that is the short and sure way of making one whole—prayer.

Ralph Waldo Emerson was a great soul; is said by many to be the wisest American who ever lived. Emerson had wonderful spiritual insight. On one occasion he writes, "O my brothers, God exists!" and in his essay on intellect he says:

"Every substance is negatively electric to that which stands above it in the chemical tables, positively to that which stands below. Water dissolves wood and iron and salt; air dissolves water; electric fire dissolves air, but the intellect dissolves fire, gravity, laws, method, and the subtlest unnamed relations of nature in its resistless menstruum."

That is another explanation of the long way round to heal, but it includes the method for the short way also. For the intellect does indeed dissolve any obstruction that has been built up by fear or false ideas. This intellect is prayer. By prayer we can dissolve any unwholesome condition in our body, spirit, mind, or affairs.

When treating for perfect health, you need not understand what is wrong as a physician or surgeon understands it. You need not know "the subtlest unnamed

relations of nature" nor why a cancer builds itself out of good blood and healthy cells into a horrible growth that consumes the host on which it feeds. You need know nothing of cell growth in order to be rid of an ulcer, a cancer, a tumor or any other growth or condition. You need only know how to pray aright, in faith, believing, and to wait on the Lord.

In this series we began by saying there were three steps in demonstration: asking aright, believing or faith, and waiting on the Lord for the answer. Is not that just what Jesus did when He healed? Let us look at His works and see if we can see some underlying method.

We find that in healing Jesus frequently used the words "Thy sins are forgiven." He often rebuked His disciples and others for failing to heal, for not having enough faith. He frequently gave thanks during healings, and at the time of raising Lazarus from the dead He gave thanks before He even tried to make this greatest of healings.

Again Jesus seemed always to get the consent of the patient before He tried to heal him. Perhaps it means that no man can be healed against his will; that free will gives us the right to suffer if we want to. Jesus seemed at least to satisfy Himself of the patient's genuine desire to be healed. It would seem that the patient's honest, sincere desire to be healed was equivalent to his "saying the word" or "asking aright."

The above would cover the first two steps in our method of demonstration. As to the third, that of waiting on the Lord, being willing to be a servant of the Lord, Jesus' teaching over and over again covered that point. For example:

Jesus taught the importance of brotherly love, of

our forgiving one another in our everyday life, of wholeness of living. You remember the facts as recorded in Matthew, where the lawyer asked Jesus what was the most important commandment and Jesus replied: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And a second like *unto it* is this, Thou shalt love thy neighbor as thyself. On these two commandments the whole law hangeth, and the prophets."

Is not that a plain command to become a servant of the Lord, of all good, if we want all good to be reflected in our life? How easily we lose contact with God when we begin to hate or fear our fellow men; when we forget brotherly love, forget to love all good.

In working with people who have come to me, I have found that a very simple prayer, a simple statement of facts as I see them, is all the prayer that is needed to obtain perfect health. Your way may be better. But this is a way I have found good: Seeing that we have free will and that in exercising it we are quite likely to make a mistake (commit a sin), and seeing that this can happen even when we are not aware that it is taking place or has taken place, it follows that before healing can be manifested the mistake must be righted, the sin forgiven.

Therefore I instruct the sick person to pray in this wise: "God forgive me and make me whole." It is simple prayer, direct, yet it covers all the points of demonstration. There is no attempt to understand what is wrong; no attempt to right it. It is all left up to God. The prayer is a confession that something has gone wrong, that not God but the person has made a mistake. It is an admission that God will hear and

right the mistake, will heal; and by repeating the prayer the patient opens up his whole being to the inflow of God ideas. Spirit is left free to work, and the demonstration is made.

A woman who was ill in bed used this prayer and began to see that she had an excellent opportunity to pray for perfect health. She said she had "nothing else to do"! She began by the method I always advise, of giving thanks and of blessing all whom one contacts. She began to thank God for the services of all those who served her, for their strong bodies, their training, their kindness. "It would take hours," she said, "to bless by name all those responsible for a good breakfast tray in bed." Her oft repeated and sincerely felt "Thank You, God," had its effect. She began to dwell on all that was good, to love the good, God, and she was soon accepting only God ideas. She was healed.

Another woman was healed by simply thinking this prayer. She tried to say the words, but no words would come. Each morning at ten she went into her clothes closet, closed the door, and stood in the dark. She wanted to be made well. She realized the mistake, somewhere along the way, had been made by herself. She wanted to "live anew." She would put her arms against the wall and lean her head on them and just stand there silent.

One day the thought came to her that that was all she had to do, that it was in effect acknowledging the fact that God heard and would answer, and that by her very desire and faith she was actually praying. After that it did not bother her that no words came. It did not bother her that the healing did not come. She was willing to "wait on the Lord"; in time, in her daily life, she became a servant unto Him.

Finally the time came when it seemed that something was being said to her. She got so she went into the closet for the definite purpose of listening. To the extent that she could screen out all her problems and thoughts about herself and just remember she was there to meet God, to that extent "something told her things."

One day when in that listening attitude the thought came to her that her body didn't matter, sick or well. She saw, or was told, quite plainly that the soul was all, that it was indestructible and could never be made sick nor hurt. She felt a wonderful lightness, a lifting up throughout her whole being. She felt she "need never worry again about anything that concerned her physical body." From that day her happiness increased, her worry went away, and the healing took place when "she had forgotten all about it."

In the above case the woman never did know what she had done that was wrong, what mistake she had made. She did not need to know. And neither do you need to know about your illness.

Other healings have taken place as a result of reading uplifting literature. The patient has been so completely taken out of himself, has been convinced that prayer is answered, and in that deep and perfect conviction has tried it and been healed.

Healings have taken place by the method of listening to uplifting music. Just how this helps the patient I do not know. It may be that on hearing it for some time the patient puts himself in tune with the lofty thought of the composer, thus lifting himself out of the consciousness of his paintorn body, and sees nothing but perfection, nothing but his real, spiritual self, and so, the instant he lets go, is healed.

It can do no harm to try music if you are ill. If it can turn your thoughts to God, give you an understanding of things eternal, it will no doubt help you. For all the great composers got their harmonies from God. Musicians "listen" to something inside themselves and copy down as faithfully as possible what they hear, and we call them composers. They have tuned in to the divine source of all there is. You can do the same for your health.

Certain it is that no sincere prayer leaves us where it finds us. Every feeling that we are drawing near to God strengthens us just that much and makes us that much more able to understand all life and to face all the problems that come. For problems are opportunities to grow.

From the beginning of time perhaps people have struggled with this problem of ill-health. Even David did not escape; he too had to learn. He says in the 27th Psalm, "*I had fainted,* unless I had believed to see the goodness of the LORD in the land of the living." Again in the 56th Psalm he says, "For thou hast delivered my soul from death: *wilt* not *thou deliver* my feet from falling, that I may walk before God in the light of the living?"

If like the man we talked about in the previous chapters we would start the practice of praying without ceasing, we could get and maintain perfect health. It could not be otherwise. Our trouble is that during the times when things seem to be going right we forget God. Then we think and act accordingly. One day we are quite conscious of something being wrong. We call it sickness. It is an accumulation of sick thoughts, fear thoughts, anger thoughts, and other negative ideas. We have lost contact with God. We are no longer whole.

We owe it to ourselves and to our children and posterity to live the very best life we can. We need not be stinted in fulfilling any of those three basic desires of life, love, and learning. The more nearly we do satisfy them fully (in the right or God-idea way) the better persons we are and the better channels we make of ourselves for an ever-increasing supply of life.

Since so much seems to depend upon good health, we should pray for it without ceasing. Health is a personal, a civic duty. I believe the time will come when society will look upon the habitual poverty-stricken person and the habitual sick person as it looks upon the habitual criminal today. By that I mean that we are learning so much about spiritual laws and how to work in accord with them in living a full life that there will be little if any excuse for the person who fails to do so.

In the brave new world of tomorrow some of our hospitals will be turned into centers for teaching people how to live rather than places where we attempt to cure them after they have become ill. Certainly we may expect to see many doctors searching for the thoughts and fears that cause illness rather than for the lack of some food or vitamin. For in the last analysis it will be found to be the same.

More and more healings will take place by the quick method. We shall have more physicians learning Jesus' method. The doctors of the future will not say, "Put the man in a hospital and search for the cause." They will say, as Jesus did, "Take up thy bed, and walk." That day is coming for the people of this earth, and every good metaphysician who has seen faith or prayer healings taking place knows it is coming.

But what about you and your health? Well, you need not wait for the distant day when all the world

agrees about these facts. You can begin today to pray and to live your prayer. You can start now to go into your closet, to still all outside claims and interferences and say, "God forgive me and make me whole." If you do, and if you have faith and persistence and wait on the Lord, you will be made whole!

To have health and wealth or supply is not enough. We want power also. We want to be a "going-ahead" concern; we want to feel that we have power and are not mere weak human beings with less strength than many of the lower animals. At the base of this is the desire to know God, to know our true heritage; and to contact God is to become powerful indeed. In our next and final article we shall talk about you and power.

(To Be Concluded)

Divine Law Works Eternally

We hear people say that the day of miracles is past; that Jesus healed, but that such power was His alone; or that it is wrong to try to avert the judgment of God upon sinners. All such ideas are based on false premises. The works of Jesus were really the result of divine law, and this law works eternally, and through all men who are willing to co-operate. God is of purer eyes than to behold iniquity; man's punishment is the result of his mistaken, false, or distorted thoughts which he has held in consciousness, not a penalty imposed by God. Our deepened realization of Truth redeems and delivers us, and God's unfailing power, eternally the same, manifests through us now.—SCIENTIFIC CHRISTIAN TRAINING

Wee, Sma' Hours

LAURA M. GRADICK

WHEN THE CARES and busyness of the day refuse to let go their hold as bedtime comes so that taut and strained nerves can relax in readiness for needed sleep and rest, or when you suddenly come wide awake in the wee, sma' hours and your eyes just will not close again, then turn on your light and take up this little book.

Read it slowly and carefully, savoring the beauty of the words and the grandeur of the promises.

Gradually peace will come to you with the feeling of perfect security in the tender, loving care of the all-powerful One.

Then turn out your light and repeat the 23d Psalm or any of your favorites. No pills or nostrums can bring the sweet, refreshing sleep that comes in this way:

"I will both lay me down in peace, and sleep: for thou, LORD, only makest me dwell in safety."

"When thou liest down, thou shalt not be afraid: yea, thou shalt lie down, and thy sleep shall be sweet."

"The angel of the LORD encampeth round about them that fear him, and delivereth them."

"Cast thy burden upon the LORD, and he shall sustain thee."

"What time I am afraid, I will trust in thee."

"He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty."

"*He is* my refuge and my fortress: my God: in him will I trust."

"My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places."

"*As* the mountains *are* round about Jerusalem, so the LORD *is* round about his people from henceforth even for ever."

"Be still, and know that I am God."

"Keep me as the apple of the eye, hide me under the shadow of thy wings."

"How excellent *is* thy lovingkindness, O God! therefore the children of men put their trust under the shadow of thy wings."

"He shall cover thee with his feathers, and under his wings shalt thou trust; his truth *shall be thy* shield and buckler. Thou shalt not be afraid for the terror by night; *nor* for the arrow *that* flieth by day: *nor* for the pestilence *that* walketh in darkness; *nor* for the destruction *that* wasteth at noonday. . . . For he shall give his angels charge over thee, to keep thee in all thy ways."

"Be thou my strong habitation, whereunto I may continually resort: thou hast given commandment to save me; for thou art my rock and my fortress."

"From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the rock *that* is higher than I."

"Come unto me, all *ye* that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls."

"Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

"The LORD bless thee, and keep thee; the LORD make his face shine upon thee, and be gracious unto

thee: the LORD lift up his countenance upon thee, and give thee peace."

"Great peace have they which love thy law."

"Thou wilt keep *him* in perfect peace, *whose* mind *is* stayed *on thee:* because he trusteth in thee."

"Trust ye in the Lord for ever; for in the Lord JEHOVAH *is* everlasting strength."

"I will not leave you comfortless; I will come to you."

"I, *even* I, *am* he that comforteth you: who *art* thou, that thou shouldst be afraid?"

"But my God shall supply all your need according to his riches in glory by Christ Jesus."

"Finally, brethren, whatsoever things are true, whatsoever things *are* honest, whatsoever things *are* just, whatsoever things *are* pure, whatsoever things *are* lovely, whatsoever things *are* of good report; if *there be* any virtue, and if *there be* any praise, think on these things."

"And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

Jesus went up to Jerusalem and offered to the whole of Israel the miracle of conversion and the kingdom of heaven, and when they spurned it, He went up to Golgotha, ascended the highest and most powerful wireless sending tower ever built and discharged thereform His message at such high potential that it not only carried clean round the earth, but has continued to circle it for two thousand years.—PHILIP CABOT

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 1; July 2, 1944

UNITY SUBJECT—*Confidence and Courage.*

INTERNATIONAL SUBJECT—*Entering the Promised Land.*—Josh. 1:1-9; 23:1-5.

1. Now it came to pass after the death of Moses the servant of Jehovah, that Jehovah spake unto Joshua the son of Nun, Moses' minister, saying,

2. Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel.

3. Every place that the sole of your foot shall tread upon, to you have I given it, as I spake unto Moses.

4. From the wilderness, and this Lebanon, even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your border.

5. There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee; I will not fail thee, nor forsake thee.

6. Be strong and of good courage; for thou shalt cause this people to inherit the land which I sware unto their fathers to give them.

7. Only be strong and very courageous, to observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest have good success whithersoever thou goest.

8. This book of the law shall not depart out of thy mouth, but thou shalt meditate thereon day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.

9. Have not I commanded thee? Be strong and of good courage; be not affrighted, neither be thou dismayed: for Jehovah thy God is with thee whithersoever thou goest.

1. And it came to pass after many days, when Jehovah had given rest unto Israel from all their enemies round about, and Joshua was old and well stricken in years;

2. That Joshua called for all Israel, for their elders and for their heads, and for their judges and for their officers, and said unto them, I am old and well stricken in years:

3. And ye have seen all that Jehovah your God hath done unto all these nations because of you; for Jehovah your God, he it is that hath fought for you.

4. Behold, I have allotted unto you these nations that remain, to be an inheritance for your tribes, from the Jordan, with all the nations that I have cut off, even unto the great sea toward the going down of the sun.

5. And Jehovah your God, he will thrust them out from before you, and drive them from out of your sight; and ye shall possess their land, as Jehovah your God spake unto you.

GOLDEN TEXT—*Be strong and of good courage; be not affrighted, neither be thou dismayed: for Jehovah thy God is with thee withersoever thou goest.*—Josh. 1:19.

SILENT PRAYER—*My strength is in quietness and confidence.*

No great gain is ever made without courage and self-confidence; not the self-confidence that is an exaltation of the personal self, but the quiet assurance that comes to us when we trust God and make union with Divine Mind within us through the medium of the I AM.

The name Joshua has the same meaning as that of Jesus: "Jehovah is salvation." Joshua was trained to lead the Children of Israel, and when the time came he was ready to act without delay. He belonged to the tribe of Ephraim, which typifies the will or executive faculty of mind. He had served Moses through forty years of wandering in the wilderness. As soon as he was in command himself he was ready to advance.

When subconscious feeling no longer rules us, "Moses my servant is dead" and the conscious I AM assumes command. Its work is with material furnished it by the subconsciousness. Our true thoughts (Children of Israel) are to be led out of sense consciousness up into the higher consciousness of Spirit. Sense consciousness is represented by the wilderness. Jordan ("the south flowing") represents the life flow of thought through the body. Canaan ("lowland") represents the body consciousness. The body consciousness must be reclaimed from sense and spiritualized.

We redeem ourselves from the effects of past erroneous thinking as we learn to think truly of ourselves. To make this change courage is required, for persistence calls for it. Joshua was told over and over to be strong and courageous. When a new, untried plan is adopted that cannot give immediate results because the mass of erroneous thoughts that have been built up in mind must first be dissolved, courage is absolutely essential to perseverance. Denial must reach and cleanse the entire range of the subconscious mind (wilderness) and extend upward to the highest, most disinterested thoughts of which we are capable (Lebanon, meaning "snowy" and representing pure thoughts).

The story of the conquest and subjugation of Canaan would be distasteful reading if taken as a

historical record of aggression and bloodshed. Regarded as a metaphysical record of individual evolution, it is most helpful to us. In the transforming of the lower nature into the image and likeness of Divine Mind many thoughts of opposition and resistance (Hittites) must be met and overcome. The meaning of the name Hittites is "terror," "dread." Individually we recognize our own Hittites, and if we are faithful to the goal we have set before us we scatter and destroy them with words of denial followed by firm affirmation of faith in God and reliance on the one power.

The "book of the law" for us is the law of life, the law of constructive thinking and speaking. All that pertains to right living, the keeping of the "way," is out of it. "I wrote for him the ten thousand things of my law." These laws are not strange or foreign to our nature, our constitution, or our needs. They are the way that we must take if it is to be well with us. Courage is required to keep them, for the sloth and indifference of sense tempt us to let down in our efforts. Every victory that we win by denial of the lesser self and by positive affirmation of our oneness with the one Power and one Presence will be demonstrated to us. If we keep continually on the job of proving our faith we shall find the way opening before us more and more clearly.

"The great river, the river Euphrates," represents the nervous system. This is to be brought under conscious control of the I AM, and when it is under control we know peace and victory.

Knowing that we reap as we have sown and that we have not always known or kept the law, we require courage to meet what may confront us. We serve only by advancing, never by resting on past achievements.

If we advance a little and stop there we establish only a beach head or toehold in the realm of self-dominion, and can never possess the entire land of conscious selfhood in peace. The conquest must be complete.

At a time when many are tempted to indulge in anxious or fearful thoughts for those near to them who are serving in the armed forces, the words of the Golden Text come with especial fitness. They arm the one who fears with an invincible weapon of faith that he can use for those whom he wishes to help or protect. The civilian has a service to perform for the serviceman, a service of faith. He can keep a wall of faith and prayer around those whom his thought infolds instead of an atmosphere of fear and apprehension. If he gives way to the latter he is failing the one he wishes to help and is falling down in his duty. The command "Be strong and of good courage" is as mandatory as the commandments not to steal or bear false witness. They are not to be lightly disregarded.

QUESTIONS

1. What is the meaning of the name Joshua, and what connection has it with the will?
2. Can we be saved from the effects of past wrong habits of thinking without the exercise of courage and self-confidence?
3. To be most helpful to us, how should the story of the conquest of Canaan by the Children of Israel be considered?
4. How are thoughts of opposition and resistance represented in this lesson, and how are they overcome?
5. What is "this book of the law" to us?
6. How can the civilian keep the command to "be strong and of good courage" in time of war, having reference to those in the armed services whom he loves or in whom he is interested?

UNITY SUBJECT—*The Reward of Faithfulness to Truth.*

INTERNATIONAL SUBJECT—*Taking Possession of Canaan.*—Josh. 14:6-14; Judg. 1:20, 21.

6. Then the children of Judah drew nigh unto Joshua in Gilgal: and Caleb the son of Jephunneh the Kenizzite said unto him, Thou knowest the thing that Jehovah spake unto Moses the man of God concerning me and concerning thee in Kadesh-barnea.

7. Forty years old was I when Moses the servant of Jehovah sent me from Kadesh-barnea to spy out the land; and I brought him word again as it was in my heart.

8. Nevertheless my brethren that went up with me made the heart of the people melt; but I wholly followed Jehovah my God.

9. And Moses sware on that day, saying, Surely the land whereon thy foot hath trodden shall be an inheritance to thee and to thy children for ever, because thou hast wholly followed Jehovah my God.

10. And now, behold, Jehovah hath kept me alive, as he spake, these forty and five years, from the time that Jehovah spake this word unto Moses, while Israel walked in the wilderness: and now, lo, I am this day fourscore and five years old.

11. As yet I am as strong this day as I was in the day that Moses sent me: as my strength was then, even so is my strength now, for war, and to go out and to come in.

12. Now therefore give me this hill-country, whereof Jehovah spake in that day; for thou heardest in that day how the Anakim were there, and cities great and fortified: it may be that Jehovah will be with me, and I shall drive them out, as Jehovah spake.

13. And Joshua blessed him; and he gave Hebron unto Caleb the son of Jephunneh for an inheritance.

14. Therefore Hebron became the inheritance of Caleb the son of Jephunneh the Kenizzite unto this day; because that he wholly followed Jehovah, the God of Israel.

20. And they gave Hebron unto Caleb, as Moses had

spoken: and he drove out thence the three sons of Anak.

21. And the children of Benjamin did not drive out the Jebusites that inhabited Jerusalem; but the Jebusites dwell with the children of Benjamin in Jerusalem unto this day.

GOLDEN TEXT—*Thou hast wholly followed Jehovah.*—Josh. 14:9.

SILENT PRAYER—*In faithfulness to Truth I have the mind of Christ.*

This lesson, like that for July 2, must be interpreted metaphysically if it is to have meaning for us. Literally the belief that Jehovah commanded His people to invade a land in possession of other peoples and drive out the latter in order to possess it themselves is not acceptable. It smacks too much of *Lebensraum.* Subjugation and conquest are incompatible with the will of a God of love. That God commands each of us however to enter into our own consciousness and drive out the "giants" that we find possessing it to the detriment of our highest development is understandable. This is what Caleb's reward for fighting service means.

The name Caleb means "dog." The dog is a symbol of trust and devotion, and Caleb was devoted or dedicated to the divine will. The name represents the spiritual faith and enthusiasm that inspire us not only to cross the floods of mortal thought (the Jordan) that prevent our realizing our highest desires, but to try to overcome certain phases of material thought that are usually accounted most difficult to overcome. Because Caleb wholly followed Jehovah his God he was strong enough to enter upon still greater conquests in his eighty-fifth year than he had undertaken earlier, instead of asking for rest and peace because of his age. He asked to be given the "hill-country" which had

great fortified cities, and which was the home of the Anakim, a race of giants in Canaan. These giants represent the intellectual thoughts and states of consciousness in us that cause us to believe that we take our strength from the outer, formed world, whereas the truth is that the outer manifestation is only an expression of our inner thought and word, having no self-sustaining power.

The opening statement of verse 6, "The children of Judah drew nigh unto Joshua in Gilgal," indicates the preparation we make in order to enter into a higher consciousness when through prayer and praise (Judah) we arouse the I AM to deny sense bondage altogether (Gilgal). As we scatter the darkness of sense thoughts we pave the way for a permanent rise to a higher consciousness.

Caleb reminded Joshua of Jehovah's promise that he should possess the land because of the spirit of faithfulness and obedience that was in him. We obey the divine law when we identify ourselves only with what is God-like in our nature and in full trust and confidence look to God as our sole resource. When we are true to our inmost convictions we prove ourselves akin to the divine. When they were sent to spy out the land Caleb and Joshua reported what they actually saw, and gave as their opinion their honest conviction. They listened to no fears, entertained no doubts, magnified no dangers, but stoutly advised Moses to continue the advance into the Promised Land.

When we undertake to prove the truth of the divine law in our body and affairs, we need faithfulness equal to Caleb's. We succeed in carrying our undertakings to a successful conclusion only when we wholly follow Jehovah in fearlessness, courage, clear judgment, and

wisdom to see and claim the affirmative side of life. We demonstrate health when we look wholly to Jehovah as the source of our health and life, and refuse to admit or recognize adverse symptoms or conditions. Fear and faithlessness prove nothing but failure. "As I live, saith Jehovah, surely as ye have spoken in mine ears, so will I do to you." It is better for us to speak what we wish to see made manifest than what in mortal blindness we fear to see.

Giving ear to fears and misgivings is not following the divine law. It is building up cowardice where courage should hold one fast. Where the heart melts God is not the mainstay.

The number forty symbolizes completeness. Caleb was forty years old when he went to spy out the land of Canaan and returned with a true report. Because he held firmly to the truth that spiritual power surpasses any mere physical manifestation of power his word was made true of him individually. At eighty-five he said, "I am as strong this day as I was in the day that Moses sent me: as my strength was then, even so is my strength now." Wholly following Jehovah leads to physical, moral, and spiritual strength and fitness.

QUESTIONS

1. What does the name Caleb mean, and what helpful lesson do we take from it?
2. Why was Caleb able to undertake greater conquests after he had reached the age of eighty-five than any he had carried through up to that time?
3. What are the "giants" in us, and how are they overcome?
4. When do we obey the divine law?
5. Why is it better for us to claim what we wish to see made manifest than what we fear to see?
6. To what does wholly following Jehovah lead us individually?

Lesson 3, July 16, 1944

UNITY SUBJECT—*Why Thoroughness Is Necessary.*

INTERNATIONAL SUBJECT—*Successes and Failures of Israel.*—Judg. 2:6-16.

6. Now when Joshua had sent the people away, the children of Israel went every man unto his inheritance to possess the land.

7. And the people served Jehovah all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great work of Jehovah that he had wrought for Israel.

8. And Joshua the son of Nun, the servant of Jehovah, died, being a hundred and ten years old.

9. And they buried him in the border of his inheritance in Timnath-heres, in the hill-country of Ephraim, on the north of the mountain of Gaash.

10. And also all that generation were gathered unto their fathers: and there arose another generation after them, that knew not Jehovah, nor yet the work which he had wrought for Israel.

11. And the children of Israel did that which was evil in the sight of Jehovah, and served the Baalim;

12. And they forsook Jehovah, the God of their fathers, who brought them out of the land of Egypt, and followed other gods, of the gods of the peoples that were round about them, and bowed themselves down unto them: and they provoked Jehovah to anger.

13. And they forsook Jehovah, and served Baal and the Ashtaroth.

14. And the anger of Jehovah was kindled against Israel, and he delivered them into the hands of spoilers that despoiled them; and he sold them into the hands of their enemies round about, so that they could not any longer stand before their enemies.

15. Whithersoever they went out, the hand of Jehovah was against them for evil, as Jehovah had spoken, and as Jehovah had sworn unto them: and they were sore distressed.

16. And Jehovah raised up judges, who saved them out

of the hand of those that despoiled them.

GOLDEN TEXT—

Righteousness exalteth a nation;
But sin is a reproach to any people.
—Prov. 14:34.

SILENT PRAYER—*I give my undivided allegiance to Truth.*

The fact that the average person is a mixture of good and evil impulses, thoughts, desires, motives, and deeds accounts for the aptness of the word "average," since a mixture of opposites in this respect creates the average or mediocre character. The goal of complete devotion and undivided allegiance to Jehovah that Moses and Joshua set before the Children of Israel, if it had been faithfully remembered and pursued, would have issued in their successful establishment as a nation in undisputed territory. Likewise complete devotion to the cause of Truth on our part leads us on to integrity of character and thoroughly developed individuality. These two traits existing side by side insure a successful living of life.

Joshua's mission was to bring the Children of Israel into a realization of their inheritance in the Promised Land. After they had been brought up into this consciousness they were sent forth to take actual possession of the land. At the time of their going forth they were all servants of the one God and were unified in one central thought and purpose. About this time Joshua is said to have died and to have been buried on the border of his inheritance in Timnath-heres (son's portion) in the hill country of Ephraim (doubly fruitful).

As the individual, under the leadership of some central idea, succeeds in bringing all his faculties and

forces into subservience to this central idea, the idea itself seems to die or to be merged into the general activity of his being as a whole. This is the "son's portion." When the central idea is absorbed by the being, the individual becomes "doubly fruitful" and his creative forces are greatly increased. In this state new forces and powers soon accumulate, and unless they are definitely directed we encounter difficulties and are likely to be drawn back into materiality.

Abraham Lincoln said: "I believe this government cannot endure half slave and half free." It is equally true that no individual can live a life of full self-expression when he is only half freed from the bonds of material thinking. Those who would convince us that

"There is so much good in the worst of us,
And so much bad in the best of us,
That it ill behooves any of us
To find fault with the rest of us"

are doing the race as well as the individual a disservice, no matter how good may be their intentions. It certainly does not behoove anyone to speak ill of anyone else, but not because everyone is a mixture of good and evil. This premise is to be denied out of mind on every occasion and the good only affirmed. We are to speak well of others because only the good is true, and if our allegiance is to Truth we wish our words to be true first of all.

As the creative power develops in our consciousness we must daily harmonize it with the development of our spiritual consciousness if we are to avoid the divided mind. Following this plan of attaining thoroughness, the goal of spiritual attainment is ever within our reach and remains a great stabilizing influence in our life. The

ideal of thoroughness is to be kept constantly in mind and we are not to be satisfied with half performance in any line of endeavor. We were taught in childhood that "whatever is worth doing at all is worth doing well," and this is true of the mental and spiritual realms as much as of the physical and material. If we are to develop power to think originally and forcefully we shall have to think in harmony with Truth.

When we discover our spiritual powers and use them in an ignorant way (the worship of Baal), we are swept back into Egypt, darkness. There we encounter Ashtoreth, the feminine counterpart of Baal, and have more work to do in overcoming the temptation to be satisfied with the developing of intellectual perception instead of concentrating our powers on spiritual understanding. The full light of Truth is available only to those who constantly direct all the forces of their being in perfect harmony with the trend of their highest aspirations.

Each generation has the responsibility of teaching the way of life or the divine law to the one who would follow it. If there arises a generation that knows not Jehovah it is because the generation that preceded it failed in its manifest duty to make Truth known to its children by word as well as by deed.

QUESTIONS

1. To what does thoroughness in our devotion to Truth lead?
2. What does the death of Joshua following the Children of Israel's taking partial possession of the Promised Land represent?
3. Why is it so important for us to be entirely free from material-mindedness?
4. What goal is always within our reach when we are following after thoroughness?

5. How do we develop power to think originally and forcefully?
6. What takes place when we use our spiritual powers in an ignorant way?
7. What responsibility rests upon each generation in turn with respect to Truth?

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Lesson 4, July 23, 1944

UNITY SUBJECT—*Wisdom and Judgment.*

INTERNATIONAL SUBJECT—*Woman's Part in National Life.*—Judg. 4:1-9, 13-16.

1. And the children of Israel again did that which was evil in the sight of Jehovah, when Ehud was dead.
2. And Jehovah sold them into the hand of Jabin king of Canaan, that reigned in Hazor; the captain of whose host was Sisera, who dwelt in Harosheth of the Gentiles.
3. And the children of Israel cried unto Jehovah: for he had nine hundred chariots of iron; and twenty years he mightily oppressed the children of Israel.
4. Now Deborah, a prophetess, the wife of Lappidoth, she judged Israel at that time.
5. And she dwelt under the palm-tree of Deborah between Ramah and Beth-el in the hill-country of Ephraim: and the children of Israel came up to her for judgment.
6. And she sent and called Barak the son of Abinoam out of Kedesh-naphtali, and said unto him, Hath not Jehovah, the God of Israel, commanded, *saying,* Go and draw unto mount Tabor, and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun?
7. And I will draw unto thee, to the river Kishon, Sisera, the captain of Jabin's army, with his chariots and his multitude; and I will deliver him into thy hand.
8. And Barak said unto her, If thou wilt go with me, then I will go; but if thou wilt not go with me, I will not go.
9. And she said, I will surely go with thee: notwithstanding, the journey that thou takest shall not be for thine honor; for Jehovah will sell Sisera into the hand of a woman. And Deborah arose, and went with Barak to Kedesh.

13. And Sisera gathered together all his chariots, even nine hundred chariots of iron, and all the people that were with him, from Harosheth of the Gentiles, unto the river Kishon.

14. And Deborah said unto Barak, Up; for this is the day in which Jehovah hath delivered Sisera into thy hand; is not Jehovah gone out before thee? So Barak went down from mount Tabor, and ten thousand men after him.

15. And Jehovah discomfited Sisera, and all his chariots, and all his host, with the edge of the sword before Barak; and Sisera alighted from his chariot, and fled away on his feet.

16. But Barak pursued after the chariots, and after the host, unto Harosheth of the Gentiles: and all the host of Sisera fell by the edge of the sword; there was not a man left.

GOLDEN TEXT—*Who knoweth whether thou art not come to the kingdom for such a time as this?* —Esth. 4:14.

SILENT PRAYER—*God goes before me, and inspires me with the wisdom and judgment to know the divine will.*

This lesson in spiritual overcoming is of wide general application. The name Ehud ("united," "strong") represents faith strengthened by conscious unification with spiritual Truth. When faith of this type is lacking in the heart the religious instincts no longer function properly. "The children of Israel again did that which was evil in the sight of Jehovah, when Ehud was dead."

Judgment is a divine faculty. When it is developed it quickens both wisdom and understanding. It takes its origin in the mental and spiritual realms, but its effects extend to the body and embrace it. "The time *is come* for judgment to begin at the house of God." The "house of God" is man's body transformed by the renewing of the mind in the image of the Christ.

We are creatures of intelligence. Even in our uninspired state we are instinct with it, but the intelligence that inheres in the elemental life forces is not in touch with Spirit or under its dominion. The name Jabin ("perceiving," "knowing," "intelligent") represents the knowing quality of the elemental life forces. Once these are in control of us they do not give over their activity until we bring our combined will and spiritual discrimination (Barak and Deborah) to bear upon them.

The active quality of spiritual power when it is aroused in the mind is indicated by the names Deborah ("a bee") and Barak ("lightning"). The woman Deborah represents the soul, which takes the lead in all matters involving our religious interests (the Children of Israel). The will (Barak) functions successfully only when it is reinforced by discriminating judgment. Thus Deborah must accompany Barak on his march against Sisera and the hosts of Jabin.

The name Sisera means "fermenting," "boiling." It represents the great aggressiveness, passion, inner unrest, and lack of poise that prevail among our life forces when we are out of touch with spiritual things. Dissatisfaction seizes on us, and our powers are turned into destructive channels ("nine hundred chariots of iron").

Spiritual discrimination is the sign of the prophet. The innate gift of prophecy is developed and used as a guide to conduct under stated circumstances. It is as different as can be from augury, enchantment, sorcery, charms, the consulting of familiar spirits, wizardry, or necromancy, all of which were forbidden by the Mosaic law as heathen "abominations." Deborah drew her inspiration from Jehovah, not from a familiar spirit. Her judgment was sound and stood the acid test of action.

Inaction and indecision have no part in the consciousness of those who exercise such judgment in ordering their life. "Deborah said unto Barak, Up; for this is the day in which Jehovah hath delivered Sisera into thy hand."

Foreknowledge of "the day" has been claimed by other leaders since Deborah, but Jehovah is not the source of the judgment that fixes a day for conquest and aggression. The day for deliverance from bondage is this day and every other. To recognize the time to act and what the action should be is proof of divine guidance, and it is a guaranty of victory as surely as ill-advised action spells defeat. Great souls have always recognized the confluence of the deed and the hour.

We need not feel uncertain of the right course to follow. By affirming that the Spirit of the Lord goes before us and makes plain the way we may assure ourselves of divine guidance and at the same time guard against possible misleading by an overactive imagination. "Is not Jehovah gone out before thee?" An affirmation of divine guidance gives confidence and assurance without which no undertaking can be altogether successful.

The river Kishon represents a difficult current of thought, such as the transforming of the intelligence of the elemental life forces into spiritual power in the life. The report of an army of ten thousand men stationed in a strong position on Mount Tabor was enough to draw out Sisera with all his forces to battle.

Mountains represent lofty, exalted thoughts, which have greater power to transform life than thoughts of aggressiveness. The first step toward carrying out or solving a problem is to establish one's thoughts on a high level and maintain them there.

1. What type of faith must be present in the individual if the religious instinct is to function aright?
2. Where does judgment originate, and in what realms is it operative?
3. How are we shown in this lesson that the elemental life forces should be under the control of the will and spiritual discrimination combined?
4. What do the names Deborah and Barak mean? Jabin? Sisera?
5. How does prophecy differ from augury, enchantment, sorcery, charms, the consulting of familiar spirits, wizardry, or necromancy?
6. What is the day for deliverance from bondage to sense?
7. How may we make sure that we are being divinely guided?
8. What is the first step toward solving a problem?

Lesson 5, July 30, 1944

UNITY SUBJECT—*Loyalty.*

INTERNATIONAL SUBJECT—*Gideon's Faithful Few.*
—Judg. 7:4-7, 15-21.

4. And Jehovah said unto Gideon, The people are yet too many; bring them down unto the water, and I will try them for thee there: and it shall be, that of whom I say unto thee, This shall go with thee, the same shall go with thee; and of whomsoever I say unto thee, This shall not go with thee, the same shall not go.

5. So he brought down the people unto the water: and Jehovah said unto Gideon, Every one that lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink.

6. And the number of them that lapped, putting their hand to their mouth, was three hundred men: but all the rest of the people bowed down upon their knees to drink water.

7. And Jehovah said unto Gideon, By the three hundred men that lapped will I save you, and deliver the Midianites into thy hand; and let all the people go every man unto his place.

15. And it was so, when Gideon heard the telling of the dream, and the interpretation thereof, that he worshipped; and he returned into the camp of Israel, and said, Arise; for Jehovah hath delivered into your hand the host of Midian.

16. And he divided the three hundred men into three companies, and he put into the hands of all of them trumpets, and empty pitchers, with torches within the pitchers.

17. And he said unto them, Look on me, and do likewise: and, behold, when I come to the outermost part of the camp, it shall be that, as I do, so shall ye do.

18. When I blow the trumpet, I and all that are with me, then blow ye the trumpets also on every side of all the camp, and say, For Jehovah and for Gideon.

19. So Gideon, and the hundred men that were with him, came unto the outermost part of the camp in the beginning of the middle watch, when they had but newly set the watch: and they blew the trumpets, and brake in pieces the pitchers that were in their hands.

20. And the three companies blew the trumpets, and brake the pitchers, and held the torches in their left hands, and the trumpets in their right hands wherewith to blow; and they cried, The sword of Jehovah and of Gideon.

21. And they stood every man in his place round about the camp; and all the host ran; and they shouted, and put *them* to flight.

GOLDEN TEXT—*There is no restraint to Jehovah to save by many or by few.*—I Sam. 14:6.

SILENT PRAYER—*I rely on the power of the creative word to free me from limitations.*

An undertaking that calls for sustained effort and bold, unwavering loyalty requires depth of conviction in those who enter upon it. Deep conviction insures in-

tensity of feeling. We feel strongly on matters that involve the substance that commands our faith.

This lesson gives us an instance of depth and intensity of feeling on the subject of God as the unerring guide of our life endeavors. The name Gideon means "impetuous warrior," and the metaphysical significance is denial. Gideon denied the power of material conditions to create strife and contention and maintain them in life. The name Midian means "strife, contention," and the Midianites represent the race habit of gaining what one seeks by methods that employ this form of expression.

Gideon banished the possibility of both strife or contention from his ranks by weeding out the fearful and indifferent in his army and eliminating all but the few who were eager for battle. He looked to Jehovah for direction, and he followed faithfully the leading that he received.

Each of us may wield at will the "sword of Jehovah" or creative word. We may give it added effectiveness by speaking it in unison with others who are of the same mind. To be of one mind and soul adds power to a desire that we hold in common with others. By faithfully speaking what is true in the spiritual realm and putting into our words the power of spiritual realization, we succeed in demonstrating freedom in the threefold realm of mind, soul, and body. This realm is represented by the three hundred men that were chosen out of Gideon's original army of thirty-two thousand soldiers to overcome the Midianites. We have no need of salvation beyond mind, soul, and body. "Let all the people go every man unto his own place."

The person whose thoughts are filled with contention is a stranger to peace and safety. Instead of being pos-

sessed of serene confidence he is a prey to apprehension and nameless fears. The dream of the Midianite was interpreted by his fellow to mean the "sword . . . of Gideon." This interpretation moved Gideon to action and gave him his battle cry. The same circumstance that strikes terror to the heart of the unbeliever gives cause for worship to him who rests in God. "It was so, when Gideon heard the telling of the dream, and the interpretation thereof, that he worshipped."

In this war we read of the concerted action of the naval, air, and ground forces or of the surface and submarine arms of the service. Such action gives power. Germany is credited with teaching the other belligerents this lesson in the early days of the war. However the custom goes further back than Germany. Gideon timed the action of his three hundred men so that all did the same thing at the same time, thus giving the impression of large numbers joining in the attack, whereas the three hundred merely "stood every man in his place round about the camp." Their only real weapon was the power of their battle cry: "The sword of Jehovah and of Gideon."

We put strife and contention to flight in consciousness when we stand firm and unmoved in our place, the torch of understanding in our left hand and the trumpet to proclaim the coming triumph of Truth in our right. Truth demonstrates itself when it fills the heart of the individual and is acknowledged as the power by which he lives. Error need only be denied. As we descend into the contentious consciousness with the creative word we deny the power of error over us.

Gideon and his men put the Midianites to flight with shouting. In the noise and confusion the latter fell upon one another, and their destruction came

about at their own hands. Strife and contention prey upon like states of mind; therefore as soon as one cause of disagreement is removed another takes its place. Nothing can do away with destructive states of mind but the power of Spirit. Nothing else can restore the consciousness of quickening, vitalizing life. Joyous, harmonious thoughts of substance then fill the mind, as the idea of peace, joy, and good thoughts in consciousness finds entrance into substance and takes on form and shape.

QUESTIONS

1. Of what help to us are firmly held convictions?
2. How does the inner strength of loyalty compare with the outer strength of superior numbers?
3. What is the metaphysical significance of Gideon's victory over the Midianites?
4. What is the "sword of Jehovah" that each of us may wield?
5. How do we demonstrate freedom of mind, soul, and body?
6. What does away with destructive states of mind?

The Full Gospel

The Gospel offers a man life. Never offer men a thimbleful of Gospel. Do not offer them merely joy, or merely peace, or merely rest, or merely safety; tell them how Christ came to give men a more abundant life than they have, a life abundant in love, and therefore abundant in salvation for themselves and large in enterprise for the alleviation and redemption of the world. Then only can the Gospel take hold of the whole of a man—body, soul, and spirit—and give to each part of his nature its exercise and reward.

—HENRY DRUMMOND

Prayers ANSWERED

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared.

I Will Come and Heal

WORDS CANNOT express my gratitude for the great help that I received from God through Unity.

About three months ago, after a serious illness that left me at times stone-deaf, I asked Unity to pray that my ears be healed. The family physician informed me that I would never be able to hear any better, and later the specialist gave me no encouragement. After receiving several treatments that failed to help, I was given a hearing test to determine which type of aid was best suited to my needs, and I was told to study lip reading. I then asked Unity to pray for me. Now after several months I am back at the office, doing secretarial work without the need of a hearing aid. My ears have been and still are clearing up. Many times before I asked Silent Unity to help me, but I have never had such a marvelous demonstration as this. I am so happy I hardly know what to say.

Many times during my weeks of convalescence I became very discouraged and despondent. At such times I found I could become calm and composed by repeating the affirmation that Unity had sent, by reading the Unity magazine, and my bible. The thought that Unity

was praying for me never failed to comfort me and give me courage and hope.

Evidently faith was the thing most needed in my case, because no matter which book I picked up my eyes fell on an article or a passage on faith. So I prayed for faith. God heard and answered.—*O. E. B., District of Columbia.*

ABOUT TWO weeks ago I wrote to you for prayers for my eyes, an inflamed condition of the eyelids.

My heart is overflowing with gratitude to God and to you in Unity. God is in His holy temple my body temple. My eyes are healed no more flaking of eyelids. God has been manifest. I am grateful to God for His healing love and for the dear love of you people at Unity, and in the words of Tiny Tim, "God bless us every one" and make us a blessing. I love you dearly. God bless you always forever.—*A. N., Wisconsin.*

Filled with Plenty

WHEN I first became interested in Unity, I wrote to you for help in trying to decide about selling some property after my husband's death. At that time you sent me a card containing this affirmation: *"All things are working together for my good."* I have used it constantly, and about a month ago a very unusual opportunity presented itself. I had wanted to keep the land, which adjoined my home property, but I found the eleven tourist cottages that are built on that land too much of a care. It seemed too much to hope for that anyone would want the buildings to move away, leaving me the land; but along came a customer who wanted just that.

There is absolutely no doubt in my mind that God's

hand was at work for my good; and I am thankful for the demonstration of God's abundant care and for Unity's help in this matter.—*A. M. P., Rhode Island.*

My Help Cometh from Jehovah

TWO YEARS or so ago I thought I had not long to live. One day a guest dropped into my place with a copy of *Weekly Unity* that she had received while visiting in a city about 75 miles from my home. I read it and immediately liked it. I then sent for more of your literature, and no words can tell you how much I enjoy *Weekly Unity* and UNITY, along with all the books that I have had from you.

I am now well on the road to recovery. At first it made me very nervous to try to use the help I received, but now when your papers come I certainly use them to good advantage. I have never thrown even the smallest one away, and I mean to send them to someone sometime in the hope that they will help in the way I was helped.—*E. M., Pennsylvania.*

I AM VERY grateful for your helpful publications. There is a place where every one of your magazines seems to fit perfectly. I believe your large mailing list is directly responsible for the rapid spread of Truth at the present time; and there never was a time when the need for spiritual growth was so urgent as it is right now.—*L. B. D., Nebraska.*

Free from Care

I WANT to thank you for praying with me and helping me through God to overcome my desire for alcohol. In the past weeks I have lost all my desire for drink,

and I truly feel that God is blessing me now. Please keep praying with me, and if you have other literature along this line that I may read and study, I will appreciate it if you will send it too.—*H. F., Mississippi.*

He Is My Refuge

THREE AND one-half years ago I wrote to you asking that you pray with me that we might be able to buy a house of our own; also for the safe birth of our baby. I wrote you again two years ago asking that you pray with me for the safe birth of another baby.

We bought our house, and we have two beautiful, healthy little girls. After these and dozens of smaller demonstrations I cannot help but believe in the power of God's love.—*Mrs. C. K., Illinois.*

Father, I Thank Thee

THIS IS to thank you for your interest in me and my family. We have been truly blessed in our work and in our lives. Your kind words of courage and comfort have meant much to me and helped me to solve many problems that seemed hopeless. This Easter time I send my prayers and best wishes to the great and good cause of Unity.—*Mrs. L. L., Indiana.*

I FEEL AS if I would like to write to you and express my appreciation for what you have taught me for the past sixteen years. It has been a wonderful sixteen years, learning about the power of God and prayer. I wish I could express myself to tell you what the things I have learned from you have meant to me, but I am afraid that only God will ever understand.—*M. E. D., Florida.*

Silent UNITY

With the eye of the Spirit I look right through the darkness and see the light.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, 917 Tracy, Kansas City 6, Mo. Cable address: Unity, Kansas City.

Give your full name and address

UNITY CENTERS

The following Unity leaders are conducting a ministry in keeping with the Christ teachings as interpreted by Unity School.

ALABAMA

Birmingham—Harriet Price, Massey bldg

ARKANSAS

Little Rock—Mary Wayman, 117 E 15

ARIZONA

Globe—Sarah Lightle, 117 E Oak

CALIFORNIA

Alhambra—Gertrude Hall, 100 N Garfield

Bakersfield—Della Shutts, Southern hotel

Berkeley—Susanna Scott, 2401 Dwight

Beverly Hills—Ruth Rae, 242½ S Beverly

Canoga Park—Nannie Highnote, 20126 Strathern

Compton—May Butterworth, 210 S Chester

Glendale—Geraldine Johnson, 119 S Kenwood, Mary Adams, 724 South

Hollywood—Rose Schneider, 1162 N St Andrews

Inglewood—Maude Galpin, 226 E Spruce

Long Beach—Louise Newman, 935 E Broadway

Los Angeles—Ernest C. Wilson, Norma Knight Jones, 635 S Manhattan Pl; Nina Fisher, 3010 Palm Grove; Emma Luke, 2120 S Union; Alfred Williams, 815 S Hill

Monrovia—Marie Fleming, 126 S Myrtle

N Long Beach—May Butterworth, 5460 Pine

Oakland—Rose Emery, Ebell club; Alma Morse, 1433 Madison

Pasadena—William Stack, 60 N Mich

Riverside—Katherine Sweaney 3614 Ninth

Sacramento—Naomi Anderson, IOOF hall

San Bernardino—Dr & Mrs H P Nicholls, 763 D St

San Francisco—Robert Hulbert, 126 Post

Santa Ana—Alice Hopkins, 204½ Fourth

Santa Monica—Mr & Mrs L L Hill, 528 Arizona

Stockton—Harriet Batson, 418 E Main

Taft—Della Shutts, Savoy hotel

Van Nuys—Mary Hider, 14416 Victory

Whittier—Louise Newman, 410 S Greenleaf

COLORADO

Denver—Ethel Burkle, Mabel Beech, 1555 Race

CONNECTICUT

Bridgeport—Helene Kersten, 610 Fairfield

Hartford—Harriet Gilbert, Brown Thomas bldg

New Haven—Bonnie Adams, Hotel Duncan

DISTRICT OF COLUMBIA

Washington—Margaret & E Roy Feldt, New Colonial hotel

FLORIDA

Clearwater—Grace Arrowsmith, West Coast hotel

Crystal Beach—Betty Bain

Jacksonville—Henrietta Miscally, Mildred Weidler, 2038 Silver

Lakeland—Ida Decker, 207½ E Main

Miami—May Stoiber, 128 SE 3

Orlando—Carolyn Parsons, 503 E Orange

St Petersburg—Louise Beaty, 646 5 ave S

Tampa—Ocoa Moore, Louise Ramey, Laura Hyer, De Soto hotel

West Palm Beach—Fannye Treaster, Woman's club

GEORGIA

Atlanta—Kathryn Boyce, Mortgage Guarantee bldg

HAWAII

Honolulu—Marie Handly, 240 Lewers rd

IDAHO

Boise—Christopher Scott, Pinney bldg

ILLINOIS

Alton—Mabel Kaye, YWCA

Bloomington—Mabel Daughtry, City library

Chicago—W I & Anna Hoschouer, 306 S Wabash; Nellie McCollum, 64 W Randolph; Edith Reynolds, 116 S Michigan; Margaret Halsey (col) 104 E 51; Henrietta Gorden (col) 4307 S Michigan; Janet Beaudry, 410 S Michigan

Decatur—Maud Kellogg, 421 N Main

Moline—Unity, Le Claire hotel

Peoria—Glenna Arrowsmith, 218 Dechman; Mabel Daughtry, 305 S Bourland

Rockford—Bonnie Brown, Empire bldg

Springfield—Maud Kellogg, 402 E Adams

INDIANA

Ft Wayne—Cleo Lee, Athletic club

Indianapolis—Frederick Andrews, 1514 Park

Kokomo—Lydia Simpson, 523 S Washington

Muncie—George Townsend, 505 S Franklin

IOWA

Cedar Rapids—Mabel Swanson, 1015 2 Ave SE

Des Moines—Betty Stitt, 42 & Rollins

Sioux City—Elizabeth McClaughry, Insurance Exchange bldg

KANSAS

Topeka—Harriet Pfouts, Jayhawk hotel

Wichita—Carl Moran, Eaton hotel

KENTUCKY

Covington—Clara Conway (col) 114 W 11th

Louisville—Maebel Carrell, 1322 S 4

LOUISIANA

New Orleans—Eloie Echlin, 823 Perdido; Lillian White, 604 Canal

MAINE

Portland—Omer Hodgman, 562 Congress

MARYLAND

Baltimore—E Roy Feldt, Emerson hotel

MASSACHUSETTS

Boston—John Baughman, 30 Huntington
Cambridge—Edna Titus, 881 Massachusetts
Worcester—John Baughman, Academy bldg

MICHIGAN

Birmingham—Virginia Shipley, Community house
Detroit—Herbert Hunt, Maccabees bldg; Otto Fishburn, 4221 Eastlawn; Virginia Shipley, 15 E Grand River; James Elliott (col) 8637 Oakland
E Lansing—Roxie Miller, 224 Abbott
Flint—Edmund Risk, 1019 Detroit
Grand Rapids—Ida Bailey, Gilbert bldg
Kalamazoo—Amy Moffett, 209 W Dutton
Lansing—Harvey & Ida Best, Olds hotel
Pontiac—Walfred Taurainen, 72½ N Saginaw
Redford—Lu Dora BeVier, 17311 Westbrook
Royal Oak—Maud McCulloch, 101 S Troy
Saginaw—Edmund Risk, Bancroft hotel

MINNESOTA

Minneapolis—Lila Ranney, 15 N 8
St Paul—Nellie Hohenwald, New York bldg

MISSOURI

Jefferson City—Amanda Clibourn, 319 Ash
Kansas City—Louis E & Ethel Meyer, 913 Tracy; Ida Palmer, Jewell bldg
Lee's Summit—Nettie Wyatt, Unity Farm
Lemay—Julia McKee, 284 Lemay
Springfield—Fannie Baldwin, 224 W State
St Joseph—Osla Jones, 12 and Felix
St Louis—Elsie Abbott, 320 N Grand; Fred & Hilda Eilers, 3616 Bates; Florence Brummer, 4621 S Kingshighway

MONTANA

Billings—Mary Wessel, Northern hotel
Bozeman—Mary Wessel, Baxter hotel
Butte—Mary Wessel, YMCA
Great Falls—Estelle & Myron Key, Dunn bldg
Livingston—Mary Wessel, Elks hall
Missoula—Maidie Van Etten, 109 E Pine

NEBRASKA

Lincoln—Blanche Evans, Peterson bldg
Omaha—C N & Hallie Broadhurst, Electric bldg

NEVADA

Reno—Robert Caswell, Clay Peters bldg

NEW JERSEY

Montclair—Gladys Stevenson, 11A Midland
Newark—Edith Berry, Berwick hotel
Plainfield—Helen Zagat, Babcock bldg

NEW MEXICO

Albuquerque—Mina Stevenson, 112 N 6
Raton—C Schleifer, 323 S 4

NEW YORK

Albany—Marion Hoagland, YMCA
Brooklyn—Ella Pomeroy, 3 Albee sq
Buffalo—Lillian Matthews, 271 Delaware
Elmira—Dale & Donna Newsum, 312 Lake
Flushing—Adele Woodruff, 135-42 40 rd
Ithaca—Dale & Donna Newsum, 113 S Cayuga
Jamestown—Lillian Matthews, YWCA
New York—Georgiana West, 1 W 47; Stella Wrenn, Wellington hotel; Crichton Boatwright, 500 5 ave; Josephine Seimon, 400 E 59; John Coulson, E 57; Nanna Sutton (col) 137 W 110
Rochester—Raymond Barker, Elise Rosenburg, 29 Gibbs
Roslyn Heights—Adele Woodruff, 58 Mineola
Syracuse—Mae Lundahl, Onondaga hotel
Troy—Marian Hoagland, 27 4th
White Plains—Helen Zagat, 123 Court

OHIO

Akron—Ralph O'Day, 34 High
Alliance—Unity, 242 E Main
Canton—Octavie Martial, 203 6th NW
Cincinnati—Margaret Norwood, Masonic Temple, 5th and Broadway; Effie Smith, 3047 Madison
Cleveland—Earl & Martha Anthony, Hotel Cleveland
Columbus—William Quinn, Hotel Fort Hayes
Dayton—Ethel Crouch, Canby bldg
Hamilton—Louise Tahse, 117 Ross
Marion—Mercedes Fossler, YMCA
Springfield—Nora Elliott, Tecumseh bldg
Toledo—Unity, Commerce Bank bldg
Warren—Everett St John, 2d Natl Bank bldg
Wellington—Margaret Jones, 419 Courtland
Youngstown—Everett St John, Home Sav & Loan bldg

OKLAHOMA

Tulsa—Grace Kehrer, 714 S Boston
Oklahoma City—Alice Cronley, Midwest bldg

OREGON

Eugene—Cleoda Dawson, 38 Hampton bldg
Portland—Marion Lance, 811 NW 20

PENNSYLVANIA

Harrisburg—Mabel Kittrell (col) 602 Boas
Philadelphia—Margaret Feldt, St James hotel
Pittsburgh—Edward Robinson, 233 Oliver

TENNESSEE

Memphis—Elizabeth Chester, Hotel Chisca
Nashville—Mary Turner, 1816 Broad

TEXAS

Amarillo—Eugenia Lane, 1518 Polk
Corpus Christi—Wallace Tooke, Medical Professional Bldg
Dallas—Ruth Gillespie, 1708 Commerce
El Paso—Mabel Peck, 305 E Franklin
Fort Worth—Ruth Gillespie, Texas hotel
Houston—Lillian Brass, Milam bldg; Corine Smith (col) 2612 Pierce
San Antonio—Mary Myles, Maverick bldg

WASHINGTON

Bremerton—Marian Brown, Civic Recreation bldg

Kennewick—Beulah Scott, Masonic temple
Seattle—Paul Rigby, Ben Franklin hotel
Yakima—Beulah Scott, 109 S 4

WEST VIRGINIA

Huntington—Daisy Daggett, Hotel Governor Cabell

WISCONSIN

Beloit—Bonnie Brown, 1347 White
Milwaukee—Elmer Gifford, 208 E Wisconsin

CANADA

Calgary—Mary Huck, 221A 8th ave W
Edmonton—Unity, Birks bldg
Regina—Unity, Thompson blk
Toronto—Donald O'Connor, 2249 Yonge
Winnipeg—Edna Bowyer, Russell Kemp, Belgica blk

ENGLAND

London—Parker Drake, 6 Stanhope Terrace, Bayswater Rd London, W 2
Macclesfield—Dora Johnson, The Homestead, Rushton
Easington Village—Thomas W Merrington 11 Sea View, Co Durham

The Purpose of Unity

Unity School of Christianity is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help men and women of every church and also those who have no church affiliations to use the eternal Truth of God.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide to Truth, you will know for yourself what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine.

Appearing in Other Unity Magazines This Month

To solve a mystery and save their crop of tomatoes the Spartans laid a trap, and every member set his alarm for an early morning hour. What happened just as the sun came up makes a delightful story, and it is told by Lawrent Lee in *Wee Wisdom.* The story is entitled "Tricks."

●

In an article entitled "The Victorious Spirit" appearing in July 1 *Weekly Unity* James Dillet Freeman presents in an inspiring manner many suggestions for arising victoriously above trying conditions by calling forth the Spirit within.

●

The story "Jes' Be What You Is" in July *Progress* is about Clara McCoy Borjes as a girl of fourteen seeking a position in a department store while neglecting the job that had been assigned to her at home.

●

In *Good Business* Narada Evaldt gives an account of an interview with Chet, a sailor returned from the South Pacific, who says that he brought back a new and deeper sense of loyalty, springing from the need for unselfish sacrifice of luxuries and necessities. The account of Chet's story is entitled "U. S. A. & Co."

●

Sgt. John E. Manola, a former Silent Unity worker now serving in the American armed forces in the Far East, has contributed a beautiful poem to *Daily Word.* It is entitled "Victory." Those with loved ones in the nation's armed services will find great comfort in Sergeant Manola's poem.

What Are You?

By Imelda Octavia Shanklin

To the age-old query "Is life worth living?" Imelda Octavia Shanklin answers, "Life pays." This dynamic, two-worded statement is crammed with inspiration, encouragement, and philosophy. For anyone who entertains any doubt as to life being worth living, *What Are You?* is a soul-searching challenge to be up and doing to prove that it is worth living, besides making clear that with God's help it can be lived victoriously!

To the person who is ready to meet life adequately, to express God fully the author declares: "Your mind is your world. Your thoughts are the tools with which you carve your life story on the substance of the universes. When you rule your mind you rule your world. When you choose your thoughts you choose results. This visible part of your life pours out of your mind, shaped and stamped by your thought, as surely as the coins of nations are shaped and stamped by the mechanisms used to convert ores into specie."

Miss Shanklin has a gift for poetical expression and for writing volumes in one sentence, therefore *What Are You?* is aglow with gems of Truth: "What you are willing to be, that you are becoming." "Your life is what you think: Think straight and life will become straight for you." "Your body is the blossom of your mind." "Life pays; it pays by giving itself."

(Bound in green cloth, *What Are You?* is priced at $1; in the flexible binding, $2.)

Unity Books and Booklets

For Beginners

Beginning Again
God a Present Help
God Is the Answer
How I Used Truth
Lovingly in the Hands of the Father
Lessons in Truth
Letters of Myrtle Fillmore
Master Class Lessons
New Ways to Solve Old Problems
Whatsoever Ye Shall Ask
Working with God

(The books listed above are $1 each in cloth; $2 in flexible binding)

How I Used Truth ..... *French*	$ .75
Lessons in Truth ..... *Russian, Spanish, Dutch*	1.00
Six-Day Healing Practice, A ..... *Spanish* $.10; *English*	.25
Unity's Statement of Faith	.10
The Mental Equivalent ..... *Russian*	.25

On Healing

Christian Healing ..... flexible $2; cloth	1.00
Divine Remedies	.50
Jesus Christ Heals ..... flexible $2; cloth	1.00
Truth Ideas of an M. D. ..... flexible $2; cloth	1.00
You Can Be Healed ..... flexible $2; cloth	1.00

For the Home

Meatless Meals ..... cloth	1.50
You and Your Child ..... flexible $2; cloth	1.00

Inspirational

As You Tithe so You Prosper	.50
Finding the Christ ..... *German, Swedish, English*	.25
Have We Lived Before? ..... flexible $2; cloth	1.00
Inner Vision	.50
Mightier than Circumstance ..... flexible $2; cloth	1.00
Prosperity ..... flexible $2; cloth	1.00
Sunlit Way, The ..... flexible $2; cloth	1.00
Unity's Fifty Golden Years ..... paper	1.00

Devotional

All Things Made New ..... flexible $2; cloth	1.00
Bible, American Standard Edition	4.50
Book of Silent Prayer	.50
Contemplation of Christ, The	.50
The Silence	.50
Unity Song Selections ..... cloth	1.00

For Advanced Study

Christ Enthroned in Man ..... flexible $2; cloth	1.00
Know Thyself (formerly Usable Truth) ..... flexible $2; cloth	1.00
Metaphysical Bible Dictionary	5.00
Talks on Truth ..... flexible $2; cloth	1.00
Teach Us to Pray ..... flexible $2; cloth	1.00
Twelve Powers of Man, The ..... flexible $2; cloth	1.00
What Are You? ..... flexible $2; cloth	1.00

Greeting Booklets

Are You Getting All You Want from Life?	.10
Breath of Immortality	.10
Challenge of the Dawn, The	.10
Daily Resurrections	.10
Gifts for the Christ	.10
God Is Blessing You Now	.10
Great Helper, The ..... *French, English*	.10
He Passed This Way	.10
Holy Bread	.10
Joy Cometh	.10
Life Is Consciousness	.10
Prayer of Prayers	.10
Protecting Presence, The	.10
Song of Life, The	.10
The Mental Equivalent	.10
Turning Point, The	.10
Twenty-Four Golden Hours	.10
Way of Faith, The	.10
Where Blessings Begin	.10

(12 copies of these booklets for $1. Envelopes included)

For Children

Jet's Adventures 1.00

NEWS from UNITY

"I Will Give You Rest"

The race consciousness of confusion and insecurity is a force to be reckoned with as you try to live in faithful adherence to the promises of divine protection, guidance, and supply.

"When Jesus said, 'Come unto me, all ye that labor and are heavy laden, and I will give you rest,' He meant just that. Notice that He did not say, 'Perhaps you may get rest' or 'I may be able to afford you rest.' The promise is firm and positive and only awaits our acceptance. He shall sustain you." Thus writes Charles H. Mattern in his article "Lay Aside That Burden," which will appear in the August issue of *Unity*. This article is especially timely when many persons are facing so many new and unfamiliar problems. Mr. Mattern presents in a challenging way his convictions about how important it is to cast our burdens upon the Lord in order to be free to think purposefully and to bring God's kingdom truly into the earth. Even the laying aside of our burdens requires a faith by which we may profit.

El Sembrador

El Sembrador, the Unity periodical printed in Spanish, continues to add more names of Spanish-speaking friends to its mailing list. It is being published four times a year, and the current issue is now available (without charge) to anyone interested in having the Truth message in Spanish or in passing it along to some Spanish-speaking friend.

El Sembrador contains selected articles from other Unity periodicals. A section of the magazine is devoted to a series of daily inspirational lessons comparable to those found in *Daily Word.*

If you know someone who would be interested in the Truth message in Spanish your kindness in sending us his name would be appreciated, and the current copy of *El Sembrador* will be forwarded to him.

Encompass yourself with the certainty of God and His presence, and you never will doubt your permanence and your stability as a part of the universe.—*Imelda Octavia Shanklin; What Are You?*

Braille Daily Word *Brings Joy and Comfort*

From a blind friend who receives *Daily Word* in the Braille edition comes this splendid letter: "I am an ardent reader of *Daily Word*. It has been coming regularly for about four years, and during that time I have received much joy and comfort from its contents. I am an owner

and operator of a newsstand in our local postoffice. I keep my Braille *Daily Word* at my stand, and when I have time in the morning I always read the message for that particular day. I find the lessons very helpful and inspirational. I have made many friends and have established a splendid business. I know *Daily Word* has helped me to achieve this success."

(*Daily Word* in Braille is sent free to any blind person who is able to read Braille, Grade 1½, and who wishes to receive it.)

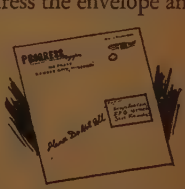
God's gifts are to all alike; but we have to learn how to receive freely that which He gives, how to open ourselves to the inflow of divine life through the Christ at the center of our being, exactly as we would open ourselves to the rays of the sun.—*H. Emilie Cady; God a Present Help.*

"Lo, I Am with You Always"

Although we are thoroughly aware of the power of the divine promise "Lo, I am with you always," we frequently think and act as if this comforting statement were not meant for us. Also when we are most in need of an affirmation of our oneness with God, we often have difficulty preparing a powerful and constructive Truth statement and centering our attention upon it. A comprehensive book of affirmations and meditations to which one can turn to find words for a comforting, constructive silence is *All Things Made New* by Frances W. Foulks. In addition to the beautiful meditation entitled, "Lo, I am with you always," there are forty-eight others equally inspiring.

Progress *Welcomed in South Pacific*

A *Progress* subscriber writes: "As soon as I have read *Progress* I readdress the envelope and send



it to my nephew, who is aboard a destroyer in the South Pacific. He says it goes from the top to the bottom of the ship and all the boys get a lift out of it."

Unity Books and Booklets

Have you formed the habit of referring to the list of "Unity Books and Booklets" on another page of this magazine? It has been included in *Unity* for your convenience and is revised each month so as to include our latest publications. The books and booklets mentioned in "News from Unity" are listed and priced on the "Unity Books and Booklets" page. The books are grouped according to subject matter and the needs of beginners, advanced students, children, and parents.

Alaskan Radio Station Presents "The Unity Viewpoint"

"The Unity Viewpoint" radio program is now broadcast regularly from Station KINY, Juneau, Alaska. It is presented six days a week, Monday through Saturday, at 9 p. m.

Station KINY is the thirteenth station to join the Truth network. Millions hear the teachings of Jesus presented in this practical way as they tune in to "The Unity Viewpoint." Many persons have expressed gratitude for this daily contact with Unity.

A Child's Report on Wee Wisdom

A little girl in the province of New Brunswick, Canada, writes: "I think *Wee Wisdom* is a lovely magazine. I enjoy the stories very much, and I like the cut-outs too. I took some copies of

Wee Wisdom to Sunday school and my teacher cut out The Prayer of Faith and pinned it on the wall. Our class intends to learn it. Some of the copies of *Wee Wisdom* were taken home by the children, for they like it very much.

"Last year in the fifth grade we had little programs of our own, and each row would have a turn doing something each week. Our row read stories and recited several poems from my *Wee Wisdom*."

The Mind of Man

The mind of man is like a clear stream that flows from some lofty mountain. It has nothing at its point of origin to corrupt or to distort it, but as it flows out into the plain of experience, it meets the obstruction of doubt and fear. It is here that dams are built and its course is turned in many ways.—*Charles Fillmore; Talks on Truth.*

Businessman Values Correspondence Course

A businessman who has completed the course in *Lessons in Truth* with the Unity Correspondence School writes: "I, like many others, have found my home life a little disturbed by war conditions. My son is now in the army, but due to the Unity viewpoint I have absorbed, I have no fear for his future.

Sometimes I try to realize the vast influence which the work of Unity must have on the manhood (and womanhood) of this nation. My personal viewpoints have changed considerably during the last two years. The results of my study of Truth has been that traces of nervousness have practically disappeared and that I have experienced a calmness and poise that I shall never surrender. Incidentally I find that friendships have become more numerous and closer because you have taught me to seek the Christ in my fellow men."

The Unity Correspondence School offers you an attractive and timely opportunity for the study of Truth under the guidance of highly trained teachers. For detailed information about the course address the Unity Correspondence School, 917 Tracy, Kansas City 6, Mo.

A Unity Contribution to the War Effort

The loyalty and co-operation of Unity friends everywhere has made it possible for us to send free *Daily Word* subscriptions to thousands of men and women in the service of our country. The countless letters of appreciation from those in service indicate that because of the comfort, courage, and inspiration derived from reading *Daily Word* this magazine is truly a splendid contribution to the national war effort.

If you know someone who would like to receive *Daily Word,* just send us his name, rank, and the unit to which he is attached. However your friend in the army must be stationed within the borders of the United States in order to receive a subscription at your request. If he is stationed outside of the United States he must make the request himself. If this request is made in a personal letter to you, your statement to this effect, giving the date of the request, is all that is necessary. This restriction does not apply to men in the navy, coast guard, or marine corps.

To be true to the fact that there is but one Presence and one Power is to be possessed of the key to a correct solution of all life's problems. To the degree in which we recognize other powers, we fall short of even the possibility of a correct answer.—*E. V. Ingraham; The Silence.*

BOOKS FOR *Advanced Students*

CHRISTIAN HEALING
By Charles Fillmore

This is a valuable textbook for advanced students of Truth. It emphasizes ideas as the foundation of all that man desires, and reveals the part that man plays in bringing ideas into manifestation. It deals with the power of the spoken word, the relationship of prayer and praise, the scope of the imagination, and many other matters of vital interest.

THE TWELVE POWERS OF MAN
By Charles Fillmore

This book describes man's twelve divine powers or faculties and shows how each of them may work for good in your life. Mr. Fillmore says that no one can corrupt the inherent purity of any of God's attributes, but he can unwisely combine them in states of consciousness that bring him dissatisfaction and incompleteness. A chapter is devoted to each of the faculties: faith, strength, wisdom, power, love, imagination, understanding, will, order, zeal, renunciation, and generative life.

CHRIST ENTHRONED IN MAN
By Cora Fillmore

This book of meditation and instruction by Cora Fillmore forms a companion book to THE TWELVE POWERS OF MAN by Charles Fillmore and should be studied along with it chapter by chapter. It gives an outline of man's twelve powers and points out the physical center through which each power operates; it shows how to unleash them and bring them into full expression. There are thirteen chapters and question helps for each chapter.

TALKS ON TRUTH
By Charles Fillmore

For the eager, ever-searching Truth student TALKS ON TRUTH is an adventure through portals of new understanding. The contents of this book will clarify many Truth ideas that you may feel are vague and unreal to you, thus helping you become aware that principle can be applied to your life here and now. It is a storehouse of practical illustrations and suggestions not only for developing your spiritual faculties but also for showing you how rightly to combine their forces.

These books are available in cloth at $1 each; in flexible binding, at $2 each.

UNITY SCHOOL OF CHRISTIANITY
917 Tracy Ave., Kansas City 6, Mo.

Are You Doing Your Part?

God gives the rugged beauty of the countryside, the fertile earth that yields food, the stone and lumber for a dwelling, but man must do his part by clearing, planting, and building.

God gives you His abundant supply of substance, but you must mold it into the things you need and desire by co-operating with God in prayer and action. It is man's co-operation with God that brings him prosperity.

The Prosperity Bank plan is designed to afford you the opportunity for prayer and action. You may take advantage of this plan to send UNITY gift subscriptions to your friends, and if you wish you may include the renewal of your own subscription for UNITY. During the seven weeks that you save for your order Silent Unity will pray with you for increased prosperity.

Unity School of Christianity, 917 Tracy, Kansas City 6, Mo.

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"HAVE FAITH IN YOUR GOD, FAITH IN YOUR COUNTRY, FAITH IN YOURSELF."

THIS closing message used daily on every "Unity Viewpoint" radio program forms the basis of a series of three articles by Kathleen Winifred Welch, which is to begin in WEEKLY UNITY with the August 5 issue. The title of the series is

"THE THREE FAITHS"

"Faith in Your God" is the subject of the first article, in which Mrs. Welch writes: "In the bigger crises of life our human faith is indeed inadequate. At such times we are apt to be snowed under by the weight of worldly opinions, beliefs, hates, and fears. Like the sinking Peter, we feel the deep need of a strengthening hand, a strengthening faith."

"Faith in Your Country" is an explanation of how important it is for us to hold to the principles upon which our country was founded, and to pray that the divine law will be the fundamental law of the land.

"Faith in Yourself." This is the subject of the third article, in which the author presents the truth about you and your oneness with all good, all health, all abundance, and your importance as a channel through which God expresses Himself. Realizing this relationship, you are sure to maintain faith in yourself.

These articles typify the way in which WEEKLY UNITY is helping its readers in these times by offering spiritual encouragement and assurance. However they form just a few of the faith-renewing messages that a year's subscription for WEEKLY UNITY will bring you. The weekly features that mean much to regular readers are:

Lowell Fillmore's column, Things to Be Remembered
Message from Silent Unity
Someone Prayed
The Sunday School Lesson (International Subject)

If you are not receiving WEEKLY UNITY you may wish to order a subscription now so that you can receive these articles on "The Three Faiths" and in addition have encouraging and inspiring messages every week for an entire year. WEEKLY UNITY is $1 a year (52 issues).

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City 6, Mo.

MIRACLE

Clarence Edwin Flynn

There is no spot in all the mighty earth
Devoid of miracle, no day or hour
Not rich with wonder, from a planet's birth
To the unfolding beauty of a flower,
The grass-blades pushing through the spring-time ground,
The golden harvest in the autumn sun,
The subtle loveliness of sight and sound
From morning light until the day is done.

How past all understanding is the light
Of thought within a mind, the surging flow
Of joy and sorrow, or the silent flight
Of hope and faith, or friendship's kindly glow;
And more than all, beneath, about, above,
The deep, strong, selfless miracle of love.